Drops of Nectar

Khenpo Kunpal's Commentary

on

Shantideva's Entering the Conduct of the Bodhisattvas

Volume Five

Version: July 2004

Śāntideva's Bodhisattva-caryāvatāra

according to the tradition of Paltrül Rinpoche

Commentary by Khenpo Kunpal Chapter Four

With Oral Explanations by Dzogchen Khenpo Chöga

Volume Four

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The translator is happy to receive corrections and revisions from other translators, editors and readers. Up-to-date editions of these texts will be placed every six months or so at:

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Dedicated to the unceasing activities of
Tulku Urgyen Rinpoche

Contents

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Andreas Kretschmar

Kathmandu, Nepal

2004



Remarks About the Transliteration

Remarks About the Transliteration of the Tibetan Text

The Tibetan root text of the Bodhisattva-caryāvatāra, *spyod 'jug rtsa ba*, was established with the help of the Peking Tangyur edition (P), the Derge Tangyur edition (D), and two modern computer generated editions, one printed by Sichuan People's Publishing House (S) and one printed by Dharma Publishing (Y).[1]

> *spyod 'jug rtsa ba (Peking edition)*: byang chub sems dpa'i spyod pa la 'jug pa, written by Śāntideva, Peking Tangyur No. 5272, Vol. 99, pages 243.1.1-262.2.7, folio 1-45a7, mDo 'grel (dbu ma) XXVI, La. This Peking edition of the Kangyur and Tangyur was begun in 1737 under the Qianlong emperor, reprinted and catalogued between 1955 and 1961, and published as *The Tibetan Tripitaka*. In the footnotes to the transliteration of the Tibetan root text we refer to this edition as text 'P'.
>
> *spyod 'jug rtsa ba (Derge edition)*: byang chub sems dpa'i spyod pa la 'jug pa, written by Śāntideva, Derge Tangyur, mDo 'grel (dbu ma), La. The printing of the Derge Kangyur was begun under Situ Chökyi Jungne[2] and the King of Derge, Tenpa Tsering,[3] in 1733. The Derge Tangyur was printed between 1737-1744. In the footnotes to the transliteration of the Tibetan root text we refer to this edition as text 'D'.
>
> *spyod 'jug rtsa ba (si khron mi rigs edition)*: byang chub sems dpa'i spyod pa la 'jug pa, written by Śāntideva, computer generated print by si khron mi rigs dpe skrun khang, Sichuan People's Publishing House, Chengdu, P. R. of China, by Zenkar Rinpoche, 1982, pages 1-134. In the footnotes to the transliteration of the Tibetan root text we refer to this edition as text 'S'
>
> *spyod 'jug rtsa ba (ye shes sde edition)*: byang chub sems dpa'i spyod pa la 'jug pa, written by Śāntideva, computer generated print by Dharma Publishing, Yeshe De, 95 folios. In the footnotes to the transliteration of the Tibetan commentary we refer to this edition as text 'Y'.

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[1] The most recently published *bka' bstan dpe bsdur ma edition* has not yet been integrated into this edition of the Tibetan root text. See *spyod 'jug rtsa ba (bsdur ma edition)* (PD), krung go'i bod kyi shes rig zhib 'jug lte gnas kyi bka' bstan dpe sdur khang gis dpe bsdur zhus, published by krung go'i bod kyi shes rig dpe skrun khang, bstan 'gyur Vol. 61, pages 951-1048, dBu ma, La. This edition contains different readings from four Tangyur editions, namely Derge (D) [sde dge], Peking (P) [pe cin], Narthang (N) [snar thang] and Cone (C) [co ne].

[2] si tu chos kyi 'byung gnas (1699-1774).

[3] sde dge'i chos rgyal bstan pa tshe ring

We were further able to get hold of four Tibetan editions of Khenpo Kunpal's texts. Among these four texts, the edition of the Zhechen Monastery, probably printed in the forties or early fifties of the 20th century in East Tibet, is the oldest:

> *kun dpal 'grel pa (zhe chen edition)*: byang chub sems dpa'i spyod pa la 'jug pa'i tshig 'grel 'jam dbyangs bla ma'i zhal lung bdud rtsi'i thig pa, written by Khenpo Kunpal, originally printed in Zhechen Monastery, East Tibet, off-set reprint of the Zhechen woodblock print [zhe chen spar ma], 371 folios, published by Lama Ngödrup for Kyabje Dilgo Khyentse Rinpoche. In the footnotes to the transliteration of the Tibetan commentary we refer to this edition as text 'A'.

We further used a modern reprint of the zhe chen edition, computer generated and published through Sichuan People's Publishing House, Chengdu, P. R. of China, by Zenkar Rinpoche:

> *kun dpal 'grel pa (si khron mi rigs edition)*: byang chub sems dpa'i spyod pa la 'jug pa'i tshig 'grel 'jam dbyangs bla ma'i zhal lung bdud rtsi'i thig pa, written by Khenpo Kunpal, computer generated print by si khron mi rigs dpe skrun khang, 1982, pages 137-817. In the footnotes to the transliteration of the Tibetan commentary we refer to this edition as text 'B'.

This edition must be treated with caution by any user. The editors have added titles in bold typeface to the sub-sections of the text. If one is not familiar with the original zhe chen edition, it is difficult to distinguish which titles were written by Khenpo Kunpal and which were added by the editors.

Tarthang Tulku published in the late nineties of the 20th century a computer generated reprint of the zhe chen edition:

> *kun dpal 'grel pa (ye shes sde edition)*: byang chub sems dpa'i spyod pa la 'jug pa'i tshig 'grel 'jam dbyangs bla ma'i zhal lung bdud rtsi'i thig pa, written by Khenpo Kunpal, computer generated print by Dharma Publishing, Yeshe De, 512 folios. In the footnotes to the transliteration of the Tibetan commentary we refer to this edition as text 'C'.

We based our transliteration of the Tibetan text mainly on the zhe chen edition of Khenpo Kunpal's commentary and have given variations in spelling and words in the footnotes, consulting the other two editions, following Wylie's transliteration system.

The fourth text, printed by Sangye Tendzin, 1963, in Nepal, proved not to be of any help for the transliteration of the zhe chen edition. This text seems to be a complete rephrasing of Khenpo Kunpal's text. A careful comparison has shown that almost every sentence has been rewritten. Sangye Tendzin himself studied in Zhechen Monastery as a young man. If he had gotten hold of an entirely different version of Khenpo Kunpal's commentary, we can presume that he would have stated so in his colophon. It is more likely that he himself rewrote the commentary, which accounts for

the fact that present day khenpos do not consider this edition as being reliable. Still, Sangye Tendzin's edition is helpful to translators since it often gives different readings and interpretations of the text:

> *kun dpal 'grel pa (sangs rgyas bstan 'dzin edition)*: byang chub sems dpa'i spyod pa la 'jug pa'i tshig 'grel 'jam dbyangs bla ma'i zhal lung bdud rtsi'i thig pa, written by Khenpo Kunpal, woodblock print by sangs rgyas bstan 'dzin, in 1963 (16th rab byung chu mo yos kyi lo), Nepal, 345 folios. In the footnotes to the transliteration of the Tibetan commentary we refer to this edition as text 'T'.



Śāntideva's Bodhisattva-caryāvatāra / chapter five

Śāntideva's Bodhisattva-caryāvatāra

Chapter Five

The Teaching on Introspection

Tibetan and English

[1] bslab-pa-bsrung-bar 'dod-pa yis //
rab-tu bsgrims nas sems-bsrung ste //
sems 'di bsrung-bar-ma-byas na //
bslab-pa-bsrung-bar yong-mi-nus

[2] sems-kyi-glang-po yan-btang-bas //
mnar-med gnod-pa-byed-pa ltar //
glang-chen-ma-thul myos-pa yis //
'di na de-'dra'i gnod-mi-byed //

[3] kun nas dran-pa'i-thag-pa yis //
sems-kyi-gang-po dam-btags na //
'jigs-pa thams-cad med-'gyur zhing //
dge-ba thams-cad lag-tu-'ong //

[4] stag dang seng-ge glang-chen dred //
sbrul dang dgra rnams thams-cad dang //
sems-can dmyal-ba'i-srung-ma dang //
byad-ma de-bzhin srin-po rnams //

[5] sems 'di gcig-pu btags-pa yis //
de-dag thams-cad btags-par-'gyur //
sems 'di gcig-pu btul-bas na //
de-dag thams-cad thul-bar-'gyur //

[6] 'di-ltar 'jigs-pa thams-cad dang //
sdug-bsngal dpag-tu-med-pa yang //
sems las byung-ba yin no zhes //
yang-dag gsung-ba nyid kyis bstan //

[7] sems-can dmyal-ba'i mtshon-cha rnams //
su-zhig gis ni ched-du byas //
lcags-bsregs-sa-gzhi su-yis byas //
mo tshogs de-dag ci-las-byung //

[8] de-'dra de-dag thams-cad kyang //
sdig-sems 'byung-bar thub-pas gsungs //
de-ltar 'jig-rten-gsum-po na //
sems las 'jigs-pa gzhan-'ga'-med //

[1] Those who wish to maintain the trainings
Should guard their minds, exercising perfect control.
If I do not guard (my) mind
I will be unable to maintain the trainings.

[2] Letting the elephant of (my) mind run wild
Will cause the misery of the avici (hell).
In this (world), even untamed and crazed elephants
Do not cause misery equal to that.

[3] If the elephant of my mind is firmly bound
In all aspects with the rope of mindfulness,
All fears will cease to exist
And all virtues will come to my hand.

[4] Tigers, lions, elephants, bears,
Snakes and all enemies;
The guardians of the hells;
And evil spirits as well as demons;

[5] All these will be bound
By binding this mind (of mine) alone,
If this mind (of mine) has been subdued
All these (fears) will be subdued.

[6] 'The propounder of the genuine' himself has taught:
"In this way all fears
As well as boundless miseries
Originate from mind."

[7] Who intentionally made
The weapons of hell beings?
Who created the ground of burning iron?
From where did these groups of women (in hell) manifest?

[8] The Muni said that all such (agents of harm)
Manifest through (the power of one's own) negative mind;
Hence, within the three worlds
There is nothing to fear except (one's) mind.

[9] gal-te 'gro-ba dbul bor nas //
sbyin-pa'i-pha-rol-phyin yin na //
da-dung 'gro bkren yod na sngon //
skyob-pa ji-ltar pha-rol phyin //

[10] bdog-pa thams-cad 'bras bcas te //
skye-bo kun la btang sems kyis //
sbyin-pa'i-pha-rol-phyin gsungs te //
de-ltas de ni sems-nyid do //

[11] nya la-sogs-pa gang-zhig tu //
de-dag gsod mi 'gyur-bar bskrad //
spong-ba'i sems ni thob-pa las //
tshul-khrims-pha-rol-phyin-par bshad //

[12] sems-can mi srun nam-mkha' bzhin //
de-dag gzhom gyis song mi lang //
khro-ba'i sems 'di gcig bcom na //
dgra de thams-cad chom dang 'dra //

[13] sa steng 'di-dag kos g.yog tu //
de-snyed ko-bas ga-la lang //
lhag-mthil tsam gyi ko-bas ni //
sa steng thams-cad g.yogs dang 'dra //

[14] de-bzhin phyi-rol dngos-po yang //
bdag gis phyir-bzlog mi lang gi /
bdag gi sems 'di phyir-bzlog-bya'i //
gzhan rnams bzlog go ci-zhig-dgos //

[15] sems-gsal gcig bskyed 'bras-bu gang //
tshangs la-sogs-pa yin-pa ltar //
lus ngag bcas-pa'i 'bras-bu yang //
spyod-pa zhan-pas de-lta min //

[16] bzlas-brjod dang ni dka'-thub kun //
yun-ring-dus-su spyad-byas kyang //
sems gzhan g.yengs.pas byas-pa ni //
de-nyid rig-pas don-med gsungs //

[9] If the perfection of generosity (meant)
To alleviate the poverty of beings,
Then, since poor people still exist at present,
How did the previous protectors perfect (generosity)?

[10] The perfection of generosity is said to be (giving)
To all beings with a generous mindset
All (one's) possessions, including the results (of such giving);
Hence, as far as (generosity) is concerned, it is (a generous state of) mind.

[11] Fish and the like cannot be transferred
To (a place) where they will not be killed.
Attaining a mindset of abandoning (non-virtuous actions)
Is explained as the transcendental perfection of discipline.

[12] Hostile beings are (as pervasive) as space;
It is impossible to overcome these (agents of harm).
If I overcome this, (my) angry mind alone,
It will be like defeating all these enemies.

[13] Where could enough leather be found
To cover the surface of the earth with leather?
(Covering) with leather just the soles of my shoes,
(Serves) a similar (purpose) as covering the entire earth.

[14] Likewise, while it is impossible for me
To hold at bay external objects;
Nevertheless, I must restrain this mind of mine.
Why should I restrain anything else?

[15] The result of having generated a clear mind
Is (rebirth in) Brahma('s world), or the like.
However, the result of (virtuous actions of) body and speech,
Being inferior conduct, is therefore unlike (this).

[16] 'He who knows reality' has taught
That all recitations and austerities,
Although practiced for a long time, are meaningless
If done with a mind distracted elsewhere.

[17] gang gis chos-kyi-gtso-bo mchog[4] //
sems-kyi-gsang 'di ma shes na //
bde thob sdug-bsngal gzhom 'dod kyang //
de-dag don-med gyi-nar 'khyams //

[18] de-ltas bdag gi sems 'di ni //
legs bzung legs-par-bsrung-bar-bya //
sems-bsrung brtul-zhugs ma gtogs pa //
brtul-zhugs mang-pos ci-zhig-bya //

[19] ma grangs grol-ba'i khrod-gnas na //
bsgrims te rma yi bag-byed bzhin //
skye-bo ngan-khrod gnas-pas kyang //
sems kyi rma 'di rtag-tu bsrung //

[20] rma yi sdug-bsngal chung-ngu yis //
skrag-pa'ang rma yi bag-byed na //
bsdus 'joms ris 'joms skrag-pa yis //
sems kyi rma lta-cis mi srung //

[21] spyod-pa 'di-'dras gnas-byed na //
skye-bo ngan-pa'i khrod-gnas sam //
bud-med khrod na gnas kyang rung //
sdom-brtson brtan-pa nyams mi 'gyur //

[22] bdag gi rnyed dang bkur-sti dang //
lus dang 'tsho-ba med bla zhing //
dge-ba gzhan-yang nyams bla yi //
sems ni nam-yang nyams mi bya //

[23] sems bsrung 'dod-pa rnams la ni //
dran-pa dang ni shes-bzhin dag /
srog-la-bab-kyang srungs shig ces //
bdag ni de-ltar thal-mo-sbyor //

[24] nad gyis dkrugs-pa'i mi dag ni //
las rnams kun la mthu med-pa //
de-bzhin rmongs-pas sems dkrugs-pa //
las rnams kun la mthu med do //

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[4] S: chos kyi don po mchog

[17] Whoever does not realize the secret of mind,
The supreme point of the dharma,
Despite wishing to attain bliss and defeat suffering,
Will wander without any purpose or aim.

[18] Therefore, I will excellently control
And guard well this mind of mine.
Except for the discipline of guarding one's mind,
What is the use of a multitude of disciplines?

[19] Just like those who control (themselves) and are heedful of their wounds
When living in the midst of careless and unrestrained (people),
In the same way, when dwelling among bad people
One should always guard the wound of one's mind.

[20] If the minor hurt of a wound
Makes me fearful and heedful about the injury,
Why does the fear of being crushed by the mountains of 'the rounding-up and crushing' (hell)
Not (make me) guard the wound of my mind?

[21] If I live by such conduct,
Regardless of whether I dwell amidst base people
Or reside among women,
My precepts will not decline due to my stable diligence.

[22] It is acceptable to do without my income,
Honor, body and sustenance.
Moreover, it is even tolerable if (my) other virtues decline.
However, I will never allow (my) mind to deteriorate.

[23] I, (Śāntideva), with palms joined,
(Beseech) those who wish to guard their minds thus:
"Even at the cost of your lives maintain
Mindfulness and introspection."

[24] People who are troubled by sickness
Lack strength in any of their activities,
Likewise those whose minds are agitated by confusion
Lack strength in regard to any (virtuous) deed.

[25] shes-bzhin med-pa'i sems-ldan-pa'i //
thos dang bsams dang bsgoms-pa yang //
glo-rdol bum-pa'i chu bzhin-du //
dran-pa la ni de mi gnas //

[26] thos-ldan dad-pa-can dang ni //
brtson-pa lhur-len du-ma yang //
shes-bzhin med-pa'i skyon-chags-pas //
ltung-ba'i-rnyog dang bcas-par 'gyur //

[27] shes-bzhin med-pa'i chom-rkun dag /
dran-pa nyams-pa'i rjes-'brangs-pas //
bsod-nams dag ni nyer-bsags kyang //
rkun-pos phrogs bzhin ngan-'gror 'gro //

[28] nyon-mongs chom-rkun tshogs 'di ni //
glags skabs tshol-bar-byed-pa ste //
glags rnyed-gyur nas dge-'phrog cing //
bde-'gro'i-srog kyang 'joms-par-byed //

[29] de-bas dran-pa yid-sgo nas //
gud-du nam-yang mi gtang ngo //
song na'ang ngan-'gro gnod-pa dag /
dran-par-byas te nye-bar-bzhag /

[30] bla-ma dang ni 'grogs-pa las //
mkhan-pos rjes-su-bstan-pa dang //
'jigs-pas skal-ldan gus-byed la //
dran-pa bde-blag-nyid-du skye //

[31] sangs-rgyas byang-sems-byung-dpa' dag /
kun-tu thogs-med gzigs-par ldan //
de-dag thams-cad spyan-nga-na //
rtag-par bdag ni gnas so zhes //

[32] de-ltar bsams nas ngo-tsha dang //
gus dang 'jigs-ldan de-bzhin mnos //
des ni sangs-rgyas rjes-dran-pa'ang //
de-la yang-dang-yang-du 'byung //

[25] Just like water in a cracked vase,
Even study, contemplation and meditation
Will not be retained in the memory of
Those whose minds lack introspection.

[26] Even many (people) endowed with learning,
Faith and dedication to diligence
Will come by the defilement of a downfall
Because the defect of lacking introspection remains.

[27] The bandit and sneak thief, the lack of introspection,
Follow in the footsteps of a decline in mindfulness;
Therefore, it is as though even the merit I accumulated
Were to be stolen by a thief, so that I go to the lower realms.

[28] These afflictions, this assembly of bandits and sneak-thieves,
Search for a chance or an opportunity.
Seeing an opening they will steal my virtue
And destroy the life-force of the happy states.

[29] Therefore, I will never let mindfulness slip away
From the doorway of my mind.
But should (my mind) become (distracted), I will recall the pain of the lower realms
And firmly establish (mindfulness).

[30] From association with a master,
Being instructed by a preceptor, and through fear,
Mindfulness will easily be generated
In a fortunate person who shows respect (to the trainings).

[31] "I am constantly dwelling in the presence
Of all the buddhas and bodhisattvas,
Who are at all times endowed
With unobstructed vision."

[32] Thinking thus
I will abide in this way, endowed with a sense of shame, respect and fear.
Thereby, the recollection of the Buddha
Will repeatedly arise for this (person).

[33] gang-tshe dran-pa yid-sgo nas //
bsrung-ba'i don-du gnas-gyur-pa //
de-tshe shes-bzhin 'ong-'gyur zhing //
song-ba dag kyang phyir-'ong-'gyur //

[34] re-zhig dang-por 'di-'dra'i sems //
'di ni skyon bcas shes-byas nas //
de-tshe bdag gis shing bzhin-du //
zungs thub-par ni gnas-par-bya //

[35] don-med g.yeng-bar lta-ba ni //
nam-yang bdag gis mi bya ste //
nges-par sems-pas rtag-tu ni //
mig ni phab ste blta-bar-bya //

[36] lta-ba ngal-bso'i ched-du ni //
res-'ga' phyogs-su blta-bar-bya //
'ga'-zhig mig-lam snang-gyur na //
bltas nas 'ongs-pa-legs zhes brjod //

[37] lam sogs 'jigs-pa brtag-pa'i phyir //
yang-dang-yang-du phyogs-bzhir blta //
ngal-bsos kha-ni-phyir-bltas nas //
rgyab-kyi-phyogs-su blta-bar-bya //

[38] bdun dang rgyab-tu brtag-byas nas //
'gro 'am yang-na 'ong bya ste //
de-ltar gnas-skabs-thams-cad-du //
dgos-pa shes nas spyad-par-bya //

[39] lus kyis 'di-ltar gnas-bya zhes //
bya-ba bsdogs nas de-nas ni //
skabs-su lus 'di ji-lta-bur //
gnas-pa yin zhes blta-bar-bya //

[40] sems kyi glang-chen myos-pa ni //
chos la sems-pa'i ka-chen la //
ji-ltar btags-pa mi 'chor-bar //
de-ltar 'bad-pa kun gyis brtag /

[33] When mindfulness focuses on the purpose
Of guarding the doorway of the mind,
At that time introspection will come about
And even if (introspection) has gone, it will return.

[34] If at the outset I understand that
This mind is at fault,
At that time I will remain still—
Keeping control—like a tree.

[35] I will never look around
Distractedly without (any) purpose;
With a confident mind
I will always look (while) keeping my eyes cast downward.

[36] In order to relax the gaze
I can sometimes look around.
If some (people) appear in my field of vision
I will look at them and speak, (saying) "Welcome."

[37] To investigate whether there is any danger on the road
I should look repeatedly in the four directions.
When resting, I will look back,
(But will only) look by turning (my entire body).

[38] Having scrutinized ahead of and behind (me),
I will either depart or return.
Understanding (what is) necessary
In every situation, I will behave in this manner.

[39] Having prepared myself for an action, (thinking):
"I will position my body in this way,"
I will then from time to time examine:
"Does this body still abide exactly as it was?"

[40] Without letting the crazed elephant of my mind
Escape, but binding it just like (an elephant)
To the great pillar of focusing on the dharma,
I will investigate (my mind) in this way with all my effort.

[41] ci-nas ting-'dzin brtson-pa ni //
skad-cig-gcig-kyang mi 'chor-bar //
bdag gi yid 'di gar-spyod ces
de-ltar yid la so-sor-brtag /

[42] 'jigs dang dga'-ston sogs 'brel-bar[5] //
gal-te mi nus ci-bder-bya //
'di-ltar sbyin-pa'i dus dag tu //
tshul-khrims btang-snyoms-bzhag-par gsungs //

[43] gang-zhig bsams te byar brtsams-pa //
de las gzhan du mi bsam ste //
der gtad-pa yi bsam-pa yis //
de-nyid re-zhig bsgrub-par-bya //

[44] de-ltar-na ni kun legs-byas //
gzhan-du gnyis-kar mi 'gyur ro //
shes-bzhin ma yin nye-nyon-mongs //
de-lta-na ni 'phel mi 'gyur //

[45] bre-mo'i-gtam ni sna-tshogs dang //
ngo-mtshar ltad-mo rnam mang-po //
kun la 'jug-par-gyur-pa na //
de la chags-pa spang-bar-bya //

[46] don-med sa-rko rtsva-gcod dang //
sa-ris 'dri sogs byed-gyur na //
bde-gshegs bslab-pa dran-byas nas //
skrag-pas de-yi-mod la dor //

[47] gang-tshe bskyod-par 'dod gyur tam //
smra-bar 'dod-par gyur na yang //
dang-por rang gi sems brtags nas //
brtan-pas rigs-pa ldan-par bya //

[48] gang-tshe rang yid chags-pa dang //
khro-bar 'dod-pa de-yi-tshe //
las-su-mi-bya smra-mi-bya //
shing bzhin-du ni gnas-par-bya //

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[5] D: 'brel bar; P, S: 'brel bas

[41] By all means, those who are diligent in concentration
Should not stray even for a single moment;
They must minutely analyze their minds as follows:
"What is this mind of mine doing?"

[42] But if I am not able (to remain one-pointedly)
When in fear or (when) engaged in (offering) feasts and so forth, I will do as I please.
In this way, as it is said, at the time of giving
One may neglect (the lesser trainings in) discipline.

[43] Whatever I might have (initially) thought, once I have started or undertaken (a task),
I will not think about anything else.
With my mind focused upon it,
I will pursue it for as long as it takes.

[44] If one (acts) in this way, all (projects) will be done well.
Otherwise, neither (the earlier nor the latter) will be accomplished.
(If one acts) in this manner, the secondary affliction (called) 'lack of introspection'
Will not increase.

[45] If I participate
In various senseless conversations,
(Or observe) all the numerous kinds of marvelous spectacles,
I will overcome (my) attachment toward these (conversations and spectacles).

[46] If for no reason I (wish to) dig the earth,
Pluck the grass or draw patterns on the ground,
I will immediately reject (these activities) out of fear
By recalling the trainings of the Sugata.

[47] Whenever I intend to move (my limbs)
Or if I wish to speak,
I will first examine my mind.
Thus, 'the stable one' acts in the proper way.

[48] Whenever my mind becomes attached
Or whenever I want to be angry,
I will not engage in (any) action nor will I say anything,
But will remain (still), like a tree.

[49] rgod dang ga-zhar bcas-pa 'am //
gal-te nga-rgyal rgyags-ldan-pa'am //
mtshang-'bru-ba yi bsam-pa dang //
gal-te skyor-'byin bslu-sems sang //

[50] gang-tshe bdag-bstod lhur-len-pa'am //
gzhan-la-smod-pa nyid dang ni //
gshe bcas 'gyed dang bcas gyur-pa //
de-tshe shing bzhin gnas-par-bya //

[51] rnyed dang bkur-sti grags 'dod-pa'am //
g.yog-'khor don-du-gnyer 'dod-pa'am //
bdag sems rims-gro 'dod gyur na //
de-tshe shing bzhin gnas-par-bya //

[52] gzhan-don yal-bar 'dor-ba dang //
rang-don gnyer-bar 'dod-pa dang //
smra-bar 'dod-pa'i sems byung na //
de-tshe shing bzhin gnas-par-bya //

[53] mi-bzod le-lo 'jigs-pa dang //
de-bzhin spyi-brtol mu-cor dang //
rang-gi-phyogs-zhen sems byung na //
de-tshe shing bzhin gnas-par-bya //

[54] de-ltar kun-nas-nyon-mongs dang //
don-med brtson-pa'i yid brtags nas //
de-tshe dpa'-bos gnyen-po yis //
de ni brtan-por gzung-bar-bya //

[55] shin-tu nges dang rab-dad dang //
brtan dang gus dang zhe-sar bcas //
ngo-tsha shes dang 'jigs bcas dang //
zhi zhing gzhan-dga-' byed la brtson //

[56] phan-tshun mi-mthun byis-pa yi //
'dod-pa rnams kyis mi skyo zhing //
nyon-mongs skyes-pas 'di-dag gi /
sems 'di byung snyam brtser-ldan dang //

[49] Whenever I am wild or mocking,
Filled with pride or self-infatuation;
When I have the intention to expose the faults of others,
Cause dissension or have the thought to deceive others;

[50] Whenever I am inclined to praise myself
Or when I disparage others,
Insult others or cause a quarrel:
At such times I will remain (still), like a tree.

[51] Whenever I desire (material) gain, respect or fame;
Whenever I intend to seek an entourage of servants,
And when in my mind I desire (personal) service:
At such times I will remain (still), like a tree.

[52] Whenever I desire to give up (working for) the benefit of others
And desire to pursue my personal welfare,
And when a thought of wishing to speak arises,
At such times I will remain (still), like a tree.

[53] Whenever (I am) impatient, lazy and fearful,
Likewise when (I am) boastful or when (I talk) nonsense;
When thoughts of attachment to my own group arise,
At such times I will remain (still), like a tree.

[54] Having in this way examined (whether or not) thought of afflictions
Or of pursuing what is meaningless (have arisen),
The hero will at such times hold steady this (mind of his)
By (applying) the (respective) antidote.

[55] (Being) very certain and highly devoted,
Firm, respectful and polite;
Possessing a sense of shame, (being) apprehensive and peaceful,
I should strive to delight others.

[56] I will not be disheartened by the desires
Of child-like (beings) who live in mutual discord.
(Bodhisattvas) are endowed with love and think, "This mindset
Of these (child-like beings) has arisen born from afflictions."

[57] kha-na-ma-tho med dngos la //
bdag dang sems-can dbang-byas shing //
sprul-pa bzhin-du nga-med-par //
yid 'di rtag-tu gzung-bar-bya //

[58] ring-zhig lon nas dal-ba'i mchog /
thob-pa yang-dang-yang bsams nas //
sems de-lta-bur ri-rab ltar //
rab-tu-mi-gyo bzung-bar-bya //

[59] bya-rgod sha la chags-pa yis //
phan-tshun kun-tu bshal-khrid kyang //
yid khyod[6] mi dgar mi byed na //
da-ltar ci-phyir kha-ta-byed //

[60] lus 'di bdag gir[7] gzung-byas nas //
yid khyod ci-phyir srung-bar-byed //
khyod dang 'di gnyis so-so na //
des-ko khyod la ci-zhig-bya //

[61] rmongs-pa'i yid khyod ci-yi-phyir //
shing gzugs gtsang-ma gzung-mi-byed //
mi-gtsang tshogs kyi 'khrul-'khor 'di //
rul-ba bsrungs te ci-zhig-rung //

[62] thog-mar pags-pa'i-rim-pa 'di //
rang gi blo yis tha-dad-phye //
sha yang rus-pa'i-dra-ba las //
shes-rab mtshon gyis gud-du-phye //

[63] rus-pa rnams kyang dbye-byas nas //
rkang gi bar-du blta-bya zhing //
'di la snying-po ci-yod ces //
bdag-nyid kyis ni brtag-par-gyis //

[6] P, Y: lus khyod; D: yid khyod; S: sems khyod
[7] P, D, Y: bdag gir; S: bdag gis

[57] Concerning actions free from misdeeds,
Acting for my own purposes and for (the purposes of other) sentient beings,
I will constantly maintain the thought
(That my actions are) like an apparition, without an 'I'.

[58] Thinking again and again,
"I have obtained after a long time (a human body), the supreme freedom,"
I will maintain such a frame of mind
As utterly unshakeable as Mount Sumeru.

[59] Mind, if you are not upset
When vultures greedy for flesh
Drag and toss (the body) back and forth,
Then why do you now treasure it (so much)?

[60] Holding this body as 'mine',
Why, mind, do you protect (this body) so?
Since you and this (body) are two separate (entities),
What use has this (body) for you?

[61] Mind, so confused,
Why do you not grasp onto a clean, wooden form?
Why do you protect
This foul machine, a mass of impure (substances)?

[62] First of all, with your intellect separate (from the flesh) the layers of your skin
(From the flesh) the layers of your skin.
(Next), with the wisdom scalpel
Separate as well the flesh from the skeleton.

[63] And having split open even the bones
Look right into the marrow.
Examine for yourself,
"Where is its essential core?"

[64] de-ltar 'bad de btsal kyang der //
khyod kyis snying-po ma mthong na //
da-dung ci-phyir chags-tshul gyis //
khyod ni lus 'di srung-bar-byed //

[65] khyod kyis mi-gtsang bzar mi rung //
khrag kyang btung du mi rung la //
rgyu lto'ang gzhib tu mi rung na //
lus kyis khyod la ci-zhig-bya //

[66] nyis na va dang bya-rgod kyi //
zas kyi don-du 'di bsrung rigs //
mi 'o-cog gi lus 'di ni //
bkol-bar-bya-ba nyid du zad //

[67] 'di-ltar khyod kyis bsrungs kyang ni //
'chi-bdag brtse-ba-med-pa yis //
phrogs te bya dang khyir byin na //
de-tshe khyod kyis ci-byar-yod //

[68] bran-g.yog bkol-du-mi-btub la'ang //
gos la-sogs-pa mi sbyin na //
lus 'di bsnyod kyang gzhan 'gro na //
khyod ko ci-ste sha-thang gso //

[69] 'di la gla-rngan byin nas ni //
da ni rang-gi-don byed chug /
phan-pa-med-par 'di la ni //
thams-cad sbyin-par-mi-bya'o //

[70] 'gro dang 'ong-ba'i rten tsam tu //
lus la gru yi blo-bzhag ste //
sems-can rnams don sgrub-pa'i phyir //
yid-bzhin gyi ni lus su bsgyur //

[71] de-ltar rang-dbang yod kyis te //
rtag-tu 'dzum-pa'i bzhin du gyis //
khro-gnyer ngo zum yongs-thong ste //
'gro-ba'i bshes dang gsong-por gyis //

[64] If, even when searching diligently in this way
You cannot find any essential core,
Then why do you now still guard this body
With so much attachment?

[65] If this impure (body) is unfit for you to eat,
If even its blood is not fit to drink,
And if its small intestine and stomach are unfit to be sucked,
Then what is the use of such a body?

[66] On the other hand, if (you, mind), guard
This (body) as food for jackals and vultures, it is appropriate.
This body of human beings
Should be employed only (to practice virtue).

[67] Though you, (mind), have guarded (this body) in this manner,
Nevertheless, when you are taken away by the merciless lord of death
And (your body) is given to the vultures and dogs,
What will you do at that time?

[68] If servants, when they cannot be put to work,
Are not given clothing and so forth,
Then, since (your body) will part (from you) although (you) have fed this body,
Why do you exhaust yourself in caring for it?

[69] After giving this (body) its wages and rewards,
Let it now work for your own benefit.
But if (this body) lacks (any) benefit
Do not give this (body) everything.

[70] Consider the body as a boat,
A mere support for going and coming.
In order to work for the benefit of sentient beings,
Transform (your body) into a body that fulfills all wishes.

[71] Having thus put (the remedial mind) in charge,
Always present a smiling countenance.
Utterly avoid frowns as well as angry looks.
Be a friend to beings and be soft-spoken.

[72] khri la-sogs-pa bab-col-du //
sgra dang bcas-par mi dor ro //
sgo yang drag-tu mi dbye ste //
rtag-tu bcom-skyungs dga'-bar-bya //

[73] chu-skyar byi-la chom-rkun dag //
sgra-med 'jab cing 'gro-ba yis //
mngon-par-'dod-pa'i don-sgrub-pa //
thub-pas rtag-tu de-bzhin spyad //

[74] gzhan la gzhen-bskul-'debs mkhas shing //
ma-bcol phan-par-byed-pa'i ngag /
gus-pas spyi-bos-blang-bgyis te //
rtag-tu kun gyi slob-mar-gyur //

[75] legs-par-smras-pa thams-cad la //
dge-bar-gsungs zhes brjod-par-bya //
bsod-nams-byed-pa mthong-gyur-na //
bstod-pas legs-par dga'-ba-bskyed //

[76] lkog-na yon-tan brjod-bya zhing //
yon-tan brjod na rjes-su-brjod //
rang gi yon-tan brjod na de //
yon-tan shes-par rig-par-bya //

[77] rtsom-pa thams-cad dga' phyir te //
de ni rin-gyis-nyo na'ang dkon //
de-ltas gzhan byas yon-tan gyis //
dga'-ba'i-bde-ba spyad-par-bya //

[78] bdag la 'dir god yong-med la //
pha-rol-tu yang bde-ba che //
nyes-pas mi dga' sdug-bsngal-zhing //
pha-rol-tu yang sdug-bsngal che //

[79] smra na yid-phebs 'brel-ba dang //
don-gsal yid-du-'ong-ba dang //
chags dang zhe-sdang spangs-pa dang //
'jam zhing ran-par smra-bar-bya //

[72] Do not thoughtlessly and noisily
Toss around chairs and the like.
Also do not violently open doors.
Always delight in being humble.

[73] The heron, the cat and the thief
Accomplish the goal they desire
By moving covertly and silently.
A sage always acts in this manner.

[74] With respect I accept
Advice that has not been sought, that brings benefit
And (that is given by) those skilled in admonishing others.
At all times be a student of everyone.

[75] I will say, "Well said,"
To all that has been well spoken.
And if I see (others) performing merit
I will inspire genuine enthusiasm by praising them.

[76] I will talk discreetly about their qualities.
If (another person) speaks of (someone else's) qualities, I will agreeably discuss (them).
If someone is speaking of my own qualities
I will acknowledge that (the speaker) recognizes qualities (in others).

[77] All actions undertaken are (done) to (achieve) happiness.
Even if one could purchase (happiness) at a price, it would be rare (to find).
Therefore, I will experience a joyful satisfaction
Due to the qualities others have developed.

[78] I will never suffer any losses in this life (with respect to this joyful satisfaction)
And in future lives as well I will achieve great happiness.
(But) through the defect (of jealousy) I will be unhappy and miserable
And in future lives I will (experience) great suffering.

[79] When one speaks, one should speak agreeably, with consistency,
With clear meaning and pleasantly;
Having abandoned attachment and aversion,
(One should speak) gently and in moderation.

[80] mig gis sems-can lta na-yang //
'di-dag nyid la brten nas bdag /
sangs-rgyas-nyid du 'gyur ro zhes //
drang zhing byams-pa'i tshul-gyis lta //

[81] rtag-par mngon-zhen gyis bslang-ba'am //
gnyen-po yis ni bslang-ba nyid //
yon-tan dang ni phan-'dogs-zhing //
sdug-bsngal-ba la dge-chen 'gyur //

[82] mkhas shing dad dang ldan byas nas //
las rnam bdag gis rtag-tu bya //
las rnams kun la su la yang //
ltos-par bya-ba ma yin no //

[83] sbyin-pa'i-pha-rol-phyin la-sogs //
gong-nas-gong-du khyad-zhugs spyad //
chung-ngu'i phyir ni che mi gtang //
gtso-cher gzhan gyi don bsam mo //

[84] de-ltar rig-byas gzhan-don la //
rtag-tu brtson-par gnas-par-bya //
thugs-rje mnga'-ba ring gzigs-pas //
bkag-pa rnams kyang de la gnang //

[85] log-par ltung dang mgon-med dang //
brtul-zhugs-gnas la bgo-bya zhing //
ran-pa tsam-du bza'-bya ste //
chos-gos-gsum ma-gtogs-pa sbyin //

[86] dam-pa'i-chos ni spyod-pa'i lus //
phran-tshegs ched-du gnod-mi-bya //
de-ltar byas na sems-can gyi //
bsam-pa myur-du rdzogs-par-'gyur //

[87] snying-rje'i-bsam-pa ma-dag-par //
lus 'di gtang-bar-mi-bya ste //
ci-nas 'di dang gzhan-du-yang //
don-chen sgrub-pa'i rgyur gtang ngo //

[80] When looking with my eyes at sentient beings,
I will look at them candidly and with loving-kindness
(Thinking), "Relying on these (sentient beings)
I will attain buddhahood."

[81] Constantly to be motivated by strong passion
Or being motivated by a remedial force,
Or toward the fields of qualities, benefits and misery,
Great virtues will result.

[82] Being endowed with learning and faith,
I will always carry out the (bodhisattva) activities myself.
In all my activities
I will not place my expectations in someone else.

[83] Since the transcendental perfection of generosity and the other (perfections)
Become progressingly more important, (one must mainly) practice (the higher ones).
Do not abandon a greater (perfection) for the sake of a lesser.
(However, bodhisattvas) primarily consider (whatever brings) the (greater) welfare for others.

[84] Having understood in this way, I will always
Practice with diligence for the welfare of others.
'The one endowed with compassion', the 'far-seeing one',
Has permitted even that which is prohibited (for the śrāvakas) to those (bodhisattvas).

[85] I will divide (my alms) among those who have fallen into the lower realms,
(Among) those without protection, (among) those who abide in discipline,
And (out of my own portion) I will eat just enough.
Except for the three robes, I may give everything away.

[86] I should not harm this body (of mine, which I use) to practice the sublime dharma
For the sake of insignificant (benefits).
If I practice in this way
(All) sentient beings' wishes will swiftly be fulfilled.

[87] For as long as one's compassionate motivation remains impure,
(A beginning bodhisattva) should not sacrifice this body.
However, one should certainly sacrifice (one's body when the sacrifice serves) as a cause for accomplishing great benefit
In this and future (worlds).

[88] ma-gus-pa la chos-mi-bshad //
mi na bzhin-du mgo-dkris dang //
gdugs dang 'khar-ba mtshon-thogs dang //
mgo-bo-g.yogs-pa dag la min //

[89] dman la zab dang rgya-che dang //
skyes-pa-med-par bud-med min //
dman dang mchog gi chos rnams la //
mtshungs-par gus-pas kun-tu-spyad //

[90] rgya-chen chos-kyi-snod-gyur-pa //
dman-pa'i-chos la sbyar-mi-bya //
spyod-pa yongs-su-dor-mi-bya //
mdo dang sngags kyis 'drid-mi-bya //

[91] so-shing dang ni mchil-ma dag //
dor-ba na ni dgab-par-bya //
gci la-sogs-pa'ang longs-spyod-pa'i //
chu dang thang la dor-ba smad //

[92] kha-bkang-ba dang sgra-bcas dang //
kha-gdangs nas ni bza'-mi-bya //
rkang-pa-brkyang ste mi 'dug cing //
lag-pa mnyam-par mi mnye'o //

[93] bzhon-pa mal-stan gnas dag tu //
bud-med gzhan dang gcig mi bya //
'jig-rten ma-dad-gyur-pa kun //
mthong dang dris te spang-bar-bya //

[94] sor-mos brda-ni-mi-bya ste //
gus dang bcas-pas g.yas-pa yi //
lag-pa dag ni kun gyis kyang //
lam yang de-ltar bstan-par-bya //

[95] lag-pa shas-cher bskyod min te //
cung-zad bskyod la sgra-bsgrags-pa //
se-gol la-sogs brda-bya ste //
gzhan-du ma bsdams-par-'gyur ro //

[88] Do not explain the dharma to those who are disrespectful,
Nor to those who, while not being sick, wrap their heads,
Nor to those who carry parasols, staffs, or weapons,
Nor to those who cover their heads.

[89] Nor (is it proper to teach) the profound and vast (dharma) to (those of) lesser (intellect),
Nor to women who are without (the company of) men.
One should teach the lesser and the higher dharma
With equal respect.

[90] One should not steer those who are a vessel for the vast teachings
Toward the teachings for the lesser ones.
Do not ignore the conduct (of recognizing karma).
Do not mislead (a capable person) with sūtras and mantras.

[91] If one discards a tooth-stick or (clears) spittle,
One should cover it up.
To pollute water used (by others) or (to pollute) a meadow
With urine and so forth is contemptible.

[92] Do not eat with an (overly) full mouth,
Nor with noise, nor with your mouth wide open.
Do not sit with your legs outstretched
And do not rub your hands together.

[93] One should not be alone with someone else's woman on a mount, upon a bed
A seat or in a house.
Having seen as well as asked (about what is offensive),
(One) should avoid all (conduct) that causes worldly (beings) to lose faith.

[94] Do not point out (a road) by indicating it with your finger,
But instead point out the road
Respectfully and
With your (entire) right hand.

[95] Nor should you vigorously move your hands,
But rather give an indication by a gentle movement,
By being soft-spoken, snapping your fingers and the like.
Otherwise, you will lose composure.

[96] mgon-po mya-ngan-'das gzims ltar //
'dod-pa'i phyogs su nyal-bar-bya //
shes-bzhin myur-du-ldang-sems la //
thog-ma-nyid-du nges-par-sbyar //

[97] byang-chub-sems-dpa'i-spyod-pa dag /
tshad-med-par ni gsungs-pa las //
sems-sbyang-ba yi spyod-pa ni //
nges-par de-srid spyad-par-bya //

[98] nyin dang mtshan-mo lan-gsum-du //
phung-po-gsum-pa gdon-bya zhing //
rgyal dang byang-chub-sems brten nas //
ltung-ba'i-lhag-ma des zhi-bya //

[99] rang ngam gzhan gyi dbang yang rung //
gnas-skabs gang-du ci spyod kyang //
bslab-par gsungs-pa gang yin-pa'i //
gnas-skabs de la 'bad de bslab //

[100] rgyal-sras rnams kyis mi bslab-pa //
de ni gang-yang yod min te //
de-ltar gnas-pa'i mkhas-pa la //
bsod-nams mi 'gyur gang-yang-med //

[101] dngos sam yang-na brgyud kyang rung //
sems-can don las gzhan mi spyad //
sems-can kho-na'i don gyi phyir //
thams-cad byang-chub phyir bsngo'o //

[102] rtag-par dge-ba'i-bshes-gnyen ni //
theg-chen don la mkhas-pa dang //
byang-chub-sems-dpa'i-brtul-zhugs mchog /
srog gi phyir yang mi btang ngo //

[103] dpal-'byung-ba yi rnam-thar las //
bla-ma-bsten-pa'i-tshul ltar bslab //
'di dang sangs-rgyas bka'-stsal gzhan //
mdo-sde bklags nas shes-par-bya //

[96] Just as 'the protector' lay down to pass into nirvāṇa,
Lie down (to sleep facing) toward (any) desired direction.
With introspection firmly focus from the very first (moment)
On the intent to quickly rise (in the morning).

[97] (Although the distinctions of) the bodhisattva conduct are limitless,
From (all) that has been taught
One should practice the conduct of training the mind
Until certainty.

[98] Three times during the day and three times during the night
Recite the Tri-skandha-(sūtra).
By relying upon the victors and upon bodhicitta
The 'remaining downfalls' will be alleviated through this (sūtra).

[99] Whatever one is doing in any situation,
Whether for one's own benefit or for others,
One must diligently apply
In each situation whatever has been taught (about how one must) train.

[100] There is no (field of knowledge)
That the sons of the victors do not learn.
For someone who is skilled in abiding in this way,
Everything becomes meritorious.

[101] One should not do anthing except (practicing for) the benefit of sentient beings
Either directly or indirectly,
And (should say), "For the sole welfare of sentient beings
I dedicate all (roots of virtue) for (the attainment of) enlightenment."

[102] Never, even at the cost of my life,
Will I forsake a spiritual guide
Who is learned in the meaning of Mahāyāna
And who is supreme in the discipline of a bodhisattva.

[103] Train in the way of relying upon a spiritual guide
(Which is lauded) in the biography of Śrī-sambhava.
Understand (the bodhisattva trainings) through reading
This and other advice spoken by the Buddha in the sūtra sections.

[104] mdo-sde rnams las bslab-pa snang //
de-bas mdo-sde bklag-par-bya //
nam-mkha'i-snying-po'i-mdo-sde ni //
thog ma nyid du blta bar bya //

[105] gang-phyir rtag-tu spyad-pa ni //
de las rgya-cher rab-ston-pas //
bslab-pa-kun-las-btus-pa yang //
nges-par yang-dang-yang-du blta //

[106] yang-na re-zhig mdor-bsdus-pa'i //
mdo rnams kun-las-btus-par blta //
'phags-pa-klu-sgrub kyis mdzad-pa'i //
gnyis-po'ang 'bad-pas blta-bar-bya //

[107] gang-las-gang ni ma bkag-pa //
de-nyid spyad-par-bya-ba ste //
'jig-rten sems ni bsrung-ba'i phyir //
bslab-pa mthong nas yang-dag spyad //

[108] lus dang sems kyi gnas-skabs la //
yang-dang-yang-du brtag-bya-ba //
de-nyid kho-na mdor na ni //
shes-bzhin-bsrung-ba'i mtshan-nyid do //

[109] lus kyis 'di-dag spyad-par-bya //
tshig-tsam-brjod-pas ci-zhig-'grub //
sman-dpyad bklags-pa tsam gyis ni //
nad-pa dag la phan-'gyur ram //

byang-chub-sems-dpa'i-spyod-pa-la-'jug-pa las / shes-bzhin-bsrung-bar-bya-ba ste le'u-lnga-pa'o //

[104] From (studying and reading) the sūtra section (the bodhisattva) trainings become apparent.
Therefore, one should recite the sūtra section.
One should first read
The sūtra of Ākāśagarbha.

[105] Therefore, I will definitely read
Again and again the Śikṣā-samuccaya
Because in this (Śikṣā-samuccaya everything) that (bodhisattvas)
Should constantly practice is extensively taught.

[106] Alternatively, I will sometimes look at
The condensed Sūtra-samuccya.
I will also read diligently two (treatises)
Written by the noble Nāgārjuna, (the Śikṣā-samuccaya and the Sūtra-samuccya).

[107] One should practice
Whatever is not prohibited in any (of the sūtras and treatises).
In order to protect the minds of worldly people
One should study the trainings and practice them genuinely.

[108] I will again and again examine
The temporary condition of my body and mind,
That alone is in brief
The defining characteristic of guarding introspection.

[109] I should practice these (trainings) with my body, (speech and mind).
For what can be achieved by simply explaining the mere words (of this text)?
Would (the disease of) a sick man be cured
Merely by reciting (the four tantras on) medical examination?

The fifth chapter from the *Bodhisattva-caryāvatāra* entitled, "Maintaining introspection."



Khenpo Kunpal's Commentary

on the
Bodhisattva-caryāvatāra

Chapter Five

The Teaching On Introspection

Tibetan and English

[110] lus sems kyi gnas-skabs la yang-yang-brtags-pa shes-bzhin gyi le'u la / gzhung dang mtshan no /

[111] dang-po bslab-pa bsrung-ba'i ched-du sems-bsrung-ba / sems-bsrung-ba'i ched-tu dran-shes-brten-tshul / dran-shes dang ldan-pa'i sgo-nas blo-sbyong-gi-spyod-pa la bslab-tshul / bsgrub-pa phun-sum-tshogs-pa'i yan-lag bzhan bstan-pa dang bzhi las //

[112] dang-po la / mdor-bstan-pa dang / rgyas-bshad gnyis las /

[113] dang-po ni / de-la-'dir shes-par-bya-ba gal-che-ba dran-pa'i-ngo-bo ni / blang-dor-gyi-gnas mi brjed-pa dang / shes-bzhin-gyi-ngo-bo ni rang mang-po'i nang ngam gcig-pur 'dug kyang rung ste rnam-pa-thams-cad-du rang gi sgo-gsum-gyi-spyod-par yang-yang-brtags te blang-dor la shes-bzhin du 'jug-pa nyid yin-pa /

[114] de-la-yang thog-mar rang gis yang-dag-pa'i-bla-ma la brten te thos-pa'i sgo-nas blang-dor–gyi-gnas la sbyangs nas mkhas-par-byas te blang-dor rnams legs-par-bya-shes-pa zhig dgos kyi de mi shes na ci-zhig mi brjed cing blang-dor-bya ste /

> bsrung-bya mi shes bsrung-bar rlom-par mtshar //

zhes-pa ltar

[110] (From the three chapters that prevent the decrease of the precious bodhicitta where it has arisen,) the second, the chapter on introspection—repeatedly examining the state of body and mind—(has two parts): (1) (the explanation of the actual meaning of) the text and (2) (listing) the name (of the chapter).

The explanation of the actual meaning of the text

[111] The first has four (sections): (1) guarding one's mind in order to maintain one's training; (2) the way to maintain mindfulness and introspection in order to guard one's mind; (3) the way to practice the conduct of mind-training by possessing mindfulness and introspection; and (4) teaching the other sections of perfect practice.

Guarding one's mind in order to maintain one's training

[112] From these four the first has two (parts): (1) the brief presentation and (2) the extensive explanation.

The brief presentation

[113] In this regard what is most important to know is the essence of mindfulness, which is not to forget the points of what should be done and what should be avoided, and the essence of introspection, which is—regardless of whether one stays alone or among many, that is to say, in each and every situation—to repeatedly examine the conduct of one's three gates[8] and to engage with introspection in what should be done and what should be avoided.

[114] Moreover, at first, having relied on a genuine master and having trained in the points of what should be done and what should be avoided, and thus having made oneself knowledgable, one should know well how to perfectly practice (the points of) what should be done and what should be avoided. Without knowing (these), then what is it that one should not forget and what is it that one must do and must avoid? As (Paltrül Rinpoche) said:

> How embarrassing are those who brag about maintaining (discipline), but
> who do not even know what (points) to maintain!

---

[8] Body, speech and mind

[115] deng-sang dge-tshul-slong-sdom-ldan dang sngags-par-rloms-pa gzhan-dag gis bzang-por-brtsi-ba phal-cher gyis pham-lhag dang rtsa-ltung tsam gang-yin ngo-mi-shes-pa mang-po 'dug-pa 'di-'dras-ci-yang-mi-'ong la / des-na blang-dor-gyi-gnas legs-par shes nas mi brjed cing tshul-bzhin brtags nas blang-dor la sems-bsrung-ba'i sgo-nas 'jug dgos te /

[116] bslab btus las /

rang gi slob-dpon rang 'dra-bar //
bdag gi bag-nyal su yis shes //

zhes gsungs-pa ltar gzhan-dag gis rang gi sems kyi rtog-ngan mi shes-pas lam-du-'jog-pa lta-ci / tha-na lus-ngag-gi-spyod-ngan cung-zad-tsam-re-shes-nas de ma byed ces brjod na khong-khro-ba las med-par lam-du-'jog mi nus-pas na / rang gi sgo-gsum rang gis lam-du-bzhag na ngan-pa ci-byas-kyang khong-khro-bar-mi-'gyur-par lam-du-yang-'jog nus-pa'i phyir /

> inserted root text: stanza 1
>
> bslab-pa-bsrung-bar 'dod-pa yis //
> rab-tu-bsgrims nas sems-bsrung ste //
> sems 'di bsrung-bar-ma-byas na //
> bslab-pa-bsrung-bar yong-mi-nus

[115] Nowadays, those who brag about holding the precepts of a monk, a fully ordained monk or of a tantrika are considered admirable by others, but in general there are many (among them) who do not even know what the (four) defeating offenses, the (thirteen partially) defeating offenses or the (eighteen) root downfalls are. That kind (of ignorance) leads absolutely nowhere. Therefore, knowing well the points of what should be done and what should be avoided, without forgetting them, and examining (oneself) in the proper manner, one must enter into (the practice of) what should be done and what should be avoided by means of guarding one's mind.

[116] From the Śikṣā-samuccaya:

> I am my own teacher.
> Who (other than myself) knows my dormant tendencies?

As thus said, since others do not know the negative thoughts in my mind, how could they bring me onto the (right) path? When (others) know, to a small degree, just a little bit, about my negative conduct of body and speech, and if they then say, "Don't do this," I only become angry with them and thus they cannot set me on the (right) path. Therefore, if I set my body, speech and mind on the right path by myself, then regardless of whatever negative (actions) I might have committed, I will be able to re-enter the right path, because I do not become angry.

> inserted root text: stanza 1
>
> Those who wish to maintain the trainings
> Should guard their minds, exercising perfect control.
> If I do not guard (my) mind
> I will be unable to maintain the trainings.

[117] rang gi slob-dpon rang gis byas te dper-na sems rta-pho lta-bu dang / dran-pa thag-pa lta-bu dang / shes-bzhin bya-ra-ba'i-mi lta-bu yin-pas sems dran-shes kyis ma bsrung na bslab-pa bsrung mi nus-pas na lam lhag-pa'i-**bslab-pa**-rin-po-che-rnam-pa-gsum yang-dag-par **bsrung-bar 'dod-pa yis** / sems rnam-g.yeng gi dbang-du-mi-gtong-bar dran-pa dang shes-bzhin gyis **rab-tu-bsgrims nas** rang gi **sems** 'di rtse gcig tu phyin ci log las **bsrung** bar la 'bad par bya **ste** / rang gi **sems 'di** dran shes kyis nyon mongs pa las **bsrung bar ma byas na bslab pa** mi nyams par bsrung bsam yang **bsrung-bar yong**-ye-**mi-nus**-pa'i phyir ro / des-na sems ma bsrung-bar rgyal-po sogs-la skrag nas re-zhig lus-ngag btson-du-bzung nas bsrung-sdom khur-du-song-ba tsam-gyis mthar-mi-'khyol-bas sems 'di bsrung-ba gal-che'o //

[118] gnyis-pa la / gnod-pa thams-cad sems las byung-tshul / dge-ba thams-cad sems las byung-tshul / des-na nges-par sems bsrung dgos-par gdams-pa dang gsum las /

> inserted root text : stanza 2
>
> sems-kyi-glang-po yan-btang-bas //
> mnar-med gnod-pa-byed-pa ltar //
> glang-chen-ma-thul myos-pa yis //
> 'di na de-'dra'i gnod-mi-byed //

[119] dang-po ni / rang gi **sems kyi glang-po**-che 'di sngon-song gi bag-chags kyi rjes-su-dpyod / ma-'ongs-pa'i rnam-rtog-pa'i mdun-bsus / da-lta'i rnam-par-rtog-pa rkyen-yul-du-btang nas kha-yan byung-rgyal du **yan**-par-**btang-bas** las-ngan-pa bsags te / tshe-phyi-ma la dmyal-ba-**mnar-med**-pa la-sogs-par btso-bsreg la-sogs-pa'i sdug-bsngal-gyi-**gnod-pa**-drag-po-**byed-pa ltar**

[120] rgya-gar na g.yul-ngor-spyod-pa'i **glang-chen** 'dul-sbyong-gis-**ma-thul**-ba chang-gis-**myos**-par-byas-pa dgra la rbad-**pa yis** dgra-bo'i grong-khyer brlags-pa'i gnod-pa-chen-po-byed na yang mi-yul **'di na** dmyal-ba-mnar-med la-sogs-pa **de-'dra'i gnod**-pa-chen-po-**mi-byed**-pas sems-bsrung-ba la 'bad-par-bya'o //

[117] Functioning as my own teacher is similar to the example of my mind being like a stallion, mindfulness like the reins, and introspection like a spy. Therefore, if I do not guard my mind through mindfulness and introspection, I will not be able to maintain the trainings. Moreover, **those who wish to** perfectly **maintain the** three precious **trainings** of the extraordinary path, without letting their minds stray under the power of distraction—**exercising perfect control** through mindfulness and introspection—**should** endeavor to **guard their minds** one-pointedly against mistakes. Consequently, **if I do not guard** my **mind** against afflictions through mindfulness and introspection, **I will be** entirely **unable to maintain the trainings**, even though I believe I am maintaining them without deterioration. Thus, without guarding my mind, if—as when fearing a king and so forth—I merely place my body and speech in prison for a while, then the precepts to be maintained, having becoming a mere burden, will not carry me through to the end. Therefore, guarding the mind is of great importance.

The extensive explanation

[118] The second (part), (the extensive explanation), has three (sections): (1) the way in which all harm arises from mind; (2) the way in which all virtue arises from mind; and (3) the instruction on the definite necessity of therefore guarding one's mind.

The way in which all harm arises from mind

> inserted root text: stanza 2
>
> Letting the elephant of (my) mind run wild
> Will cause the misery of the avici (hell).
> In this (world), even untamed and crazed elephants
> Do not cause misery equal to that.

[119] From these three, the first: **The elephant of** my **mind** follows habitual patterns of the past and invites future thoughts, while its present thoughts stray onto circumstances and objects. **Letting** it thus **run wild**—free and uncontrolled—it accumulates negative karma and **will cause the** intense **misery of** the suffering of being fried and burned and so on in the next life, in the hell realms, **the avici** and others.

[120] **Even** though in India the great harm of destroying enemy towns was caused when **elephants**, **untamed** by training **and crazed** by beer, were unleashed upon the enemy, they still **do not cause**, **in this** human world, **misery equal to that** of the hell realms, the avici and others. Therefore, I will endeavor to guard my mind.

> inserted root text: stanza 3
>
> kun nas dran-pa'i-thag-pa yis //
> sems-kyi-gang-po dam-btags na //
> 'jigs-pa thams-cad med-'gyur zhing //
> dge-ba thams-cad lag-tu-'ong //

[121] de-yang lus-ngag-yid-gsum gyi sgo **kun-nas** blang-dor-gyi-gnas mi brjed-pa'i **dran-pa'i-thag-pa yis sems-kyi-glang-po** 'dod-pas myos-pa 'di sngon-song-gi-rjes-mi-dpyod ma-'ongs-pa'i-mdun-mi-bsu / da-lta'i-rig-pa rkyen-yul-du-mi-btang-bar tshul-bzhin-yid-la-byed-pa'i sdong-po la **dam**-por-**btags na** tshe-'di-phyi'i-**'jigs-pa thams-cad med**-par-**'gyur zhing** rang-gzhan la phan-pa'i **dge-ba thams-cad lag-tu**-gtad-pa bzhin-du **'ong**-bar-'gyur-bas dka'-tshegs-med-par 'grub-par-'gyur ro //

> inserted root text: stanza 4
>
> stag dang seng-ge glang-chen dred //
> sbrul dang dgra rnams thams-cad dang //
> sems-can dmyal-ba'i-srung-ma dang //
> byad-ma de-bzhin srin-po rnams //

[122] tshe-'di-phyi'i-'jigs-pa gang-zhe-na tshe-'di'i-'jigs-pa **stag dang seng-ge** dang **glang-chen** dang **dred** dang **sbrul dang** chom-rkun la-sogs-pa'i **dgra rnams thams-cad dang** tshe-phyi-ma'i-'jigs-pa **sems-can dmyal-ba'i-srung-ma** gshin-rje'i-skyes-bu 'jigs-su-rung-ba la-sogs-pa rnams **dang** / gnyis-kar 'jigs-pa pha-rol-po'i-mthus rbad-pa'i **byad-ma** gdon rbad-'dre rbod-gtong dang **de-bzhin**-du tshe-len cing mdangs 'phrog-pa'i **srin-po** la-sogs-pa'i gnod byed **rnams**

> inserted root text: stanza 5
>
> sems 'di gcig-pu btags-pa yis //
> de-dag thams-cad btags-par-'gyur //
> sems 'di gcig-pu btul-bas na //
> de-dag thams-cad thul-bar-'gyur //

[123] rang gi **sems 'di gcig-pu** dran-pas-bzung ste dam-por-**btags-pa yis** gnod-byed gdug-pa-can **de-dag thams-cad btags-par**-byas-pa dang 'dra-bar **'gyur**-bas rang la gnod-par-mi-'gyur te /

> inserted root text: stanza 3
>
> If the elephant of my mind is firmly bound
> In all aspects with the rope of mindfulness,
> All fears will cease to exist
> And all virtues will come to my hand.

[121] Furthermore, **if** this **elephant of my mind** crazed by desire **is firmly bound in all aspects** of body, speech and mind **with the rope of mindfulness**, not forgetting the points of what should be done and what should be avoided, to the 'stake of proper thinking'—not letting it follow past (habitual patterns), not letting it invite future (thoughts) and not letting this present mind stray onto circumstances and objects—**all fears** of this and future lives **will cease to exist, and all virtues** beneficial for myself and others **will come**—like being given—**to my hand**, and will be accomplished without hardship.

> inserted root text: stanza 4
>
> Tigers, lions, elephants, bears,
> Snakes and all enemies;
> The guardians of the hells;
> And evil spirits as well as demons;

[122] If one asks what the fears of this and future lives are, then the fears of this life are **tigers, lions, elephants, bears, snakes and all enemies** such as bandits and thieves; the fears of future lives are **the guardians of the hells**, the fearsome henchmen of the lord of death and the like; **and** the fears of both (this and future lives) are agents of harm such as **evil spirits** [byad ma], 'spirits that cause sickness' [gdon], 'spell-bound spirits' [rbad 'dre] and 'spell-bound spirits that have been set in motion' [rbod gtong], (all of) which can be set upon me by an opposing party's power, **as well as demons** [srin po] that take my life-force and steal my radiance.

> inserted root text: stanza 5
>
> All these will be bound
> By binding this mind (of mine) alone,
> If this mind (of mine) has been subdued
> All these (fears) will be subdued.

[123] **By** firmly **binding this mind** of mine **alone**—by maintaining mindfulness—**all these** poisonous agents of harm **will be** likewise **bound**. Consequently they cannot harm me.

[124] 'chad-'gyur ltar lam-du-'gro-ba la-sogs-pa'i tshe dran-shes dang ldan-pa'i sgo-nas mdun dang rgyab sogs su brtags te song na stag sogs dang 'phrad-par mi 'gyur-ba dang / dran-shes dang ldan-pa rnams la 'go-ba'i-lha la-sogs-pa dkar-phyogs-skyong-ba rnams kyis bsrungs shing bskyabs-par-'gyur-bas stag sogs dang mi thug-pa dang / gal-te thug kyang o-rgyan-chen-por gsol-ba-btab-pas gnod-par ma nus-pa la-sogs-pa bzhin no //

[125] rang gi **sems 'di gcig-pu** byams snying-rje byang-chub-kyi-sems sam ting-nge-'dzin gyis **brtul-ba na** tshe-'di-phyi'i-'jigs-pa **de-dag thams-cad thul**-pa dang 'dra-**bar 'gyur** zhing gnod-pa mi byed de / rim-par rgyal-sras-thogs-med kyi mdun-du lug dang spyang-khu phan-tshun brtse-bas rtsed-mo-byed-pa dang rgya-gar-gyi-grub-chen-seng-ha la-sogs-pas seng-ge la dug-sbrul gyis glo gong sogs byas te bzhon-pa la-sogs-pa bzhin no //

> inserted root text: stanza 6
>
> 'di-ltar 'jigs-pa thams-cad dang //
> sdug-bsngal dpag-tu-med-pa yang //
> sems las byung-ba yin no zhes //
> yang-dag gsung-ba nyid kyis bstan //

[126] de'i sgrub-byed lung-gis-sgrub-pa **'di-ltar** tshe-'di-phyi'i-**'jigs-pa** de-dag **thams-cad dang** lus sems kyi **sdug-bsngal dpag-tu-med-pa yang** / rang gi **sems** rnam-g.yeng 'khrul-ba'i dbang-du-song ste sdig-pa mi-dge-ba byas-pa **las byung-ba yin-no zhes yang-dag**-pa ste bden-pa nyag-gcig **gsungs-pa** rdzun-med-pa'i sangs-rgyas-**nyid kyis bstan** te / dkon-mchog-sprin las

sems-nyid dbang-du-gyur na chos thams-cad dbang-du-'gyur ro /

zhes dang /

[127] dran-pa-nyer-bzhag las /

sems ni dgra dang dgra-chen te //
sems las gzhan-pa'i dgra med do //
rtsub-shing rang gis rang bsreg ltar //
sems ni rang gi sems kyis bsreg //

ces la-sogs-pa'o //

[124] As will be explained, when walking on a road and (in similar situations), I will not encounter tigers and (other dangers), if I proceed while examining with mindfulness and introspection what lies ahead and behind. Those endowed with mindfulness and introspection are guarded and protected by virtuous protective deities such as their 'personal protective deity', and will therefore not encounter tigers and the like. But similarly, even should they encounter (such dangers), by supplicating the 'Great One from Oḍḍiyāṇa', they cannot be harmed.

[125] **If this mind** of mine **alone has been subdued** through loving-kindness, compassion, bodhicitta or samadhi, **all these** fears of this and future lives **will** similarly **be subdued** and will not harm me, just as, in the presence of Gyalse Thogme, sheep and jackals repeatedly played with love for each other, or as the Indian Mahāsiddha Siṃha rode on a lion using poisonous snakes as breast-plate and girth.[9]

> inserted root text: stanza 6
>
> 'The propounder of the genuine' himself has taught:
> "In this way all fears
> As well as boundless miseries
> Originate from mind."

[126] Establishing (the statement from stanza 5) through scriptural authority that backs it up: **'The propounder of the genuine'**—meaning the sole truth—the Buddha **himself**, **has taught: "In this way all** these **fears** of this and future lives as well as the boundless miseries of body and mind **originate from** one's **mind** having fallen under the power of distraction and delusion; that is to say, from having committed negativity and non-virtue**."** From the *Ratna-megha-(sūtra)*:

Controlling one's mind, one controls all phenomena.

[127] From the *Anusmṛty-upasthāna*:

One's mind is an enemy, a great enemy.
There is no enemy other than the mind.
Just like a fire stick will burn itself,
One's own mind is burned by mind itself.

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[9] A 'girth' is the belt normally used to fasten a saddle [sga / rta sga] to a horse.

> inserted root text: stanza 7
>
> sems-can dmyal-ba'i mtshon-cha rnams //
> su-zhig gis ni ched-du byas //
> lcags-bsregs-sa-gzhi su-yis byas //
> mo tshogs de-dag ci-las-byung //

[128] rigs-pas-sgrub-byed ni / **sems-can dmyal-ba'i-mtshon-cha** gcod-byed-kyi-ral-gri dang sog-le ral-gri lo-ma'i-nags-tshal la-sogs-pa dang / 'thag-byed-kyi-gtun la-sogs-pa de **rnams** byed-po **su-zhig-gis ni** gang gcod-pa la-sogs-pa'i **ched-du byas** te byed-pa-po gzhan-su-yang-med do // **lcags-bsreg**-pa'i-rang-bzhin gyi **sa-gzhi** me rab-tu-'bar-ba yang **su-yis** gang-gi ched-du **byas** te byed-pa-po gzhan-med cing shal-ma-ri'i-sdong-po'i steng-'og-tu sngar rang gang la chags shing log-par-zhugs-pa'i **mo**-yi-**tshogs** kyis 'bod-pa'i snang-ba **de-dag** byed-pa-po gzhan **ci-las-byung** ste gzhan-gang-las kyang ma byung ngo //

> inserted root text: stanza 8
>
> de-'dra de-dag thams-cad kyang //
> sdig-sems 'byung-bar thub-pas gsungs //
> de-ltar 'jig-rten-gsum-po na //
> sems las 'jigs-pa gzhan-'ga'-med //

[129] des-na de dang **de-'dra**-ba yi 'jigs-pa'i-gnod-byed **de-dag thams-cad** kyang // rang gi **sdig**-pa mi-dge-ba'i **sems** gomgs-pa'i dbang gis **byung-ba** yin-pa**r** sangs-rgyas-bcom-ldan-'das **thub-pas** mdo las **gsungs** te //

[130] 'gro-ba-rnam-'byed-kyi-mdo las //

> lcags-kyi-sa-gzhi 'bar zhing tsha //
> 'bar-ba'i me-lces kun-nas-khyab //
> lcags-kyi-sog-le rnon-po yis //
> lus gcig cha-shas brgyar gshags-pa //
> lus-ngag-yid kyi sdig-pa-can //
> rnams kyi sems las byung-ba yin //

zhes-pa la-sogs-pa'o //

> inserted root text: stanza 7
>
> Who intentionally made
> The weapons of hell beings?
> Who created the ground of burning iron?
> From where did these groups of women (in hell) manifest?

[128] Establishing (the statement from stanza 5) through reasoning: **Who,** which creator, **intentionally made the weapons of hell beings**—the lethal swords, the saws, the forest of blades, the crushing-pestle and the like—to kill and otherwise (harm) whom**?** There is no creator (other) than (one's mind). **Who created the ground** with its nature **of burning iron**, (to burn) whom**?** There is no creator (other) than (one's mind). **From where did these groups of women manifest**, to whom I was previously attached and with whom I had perverted sexual relations, (these women) who appear to call for me from the upper or the lower parts of the Shalmari tree**?** They manifest from nowhere other than (one's mind).

> inserted root text: stanza 8
>
> The Muni said that all such (agents of harm)
> Manifest through (the power of one's own) negative mind;
> Hence, within the three worlds
> There is nothing to fear except (one's) mind.

[129] Therefore, **the Muni**, Buddha Bhagavān, **said** in a sūtra **that all such** fearsome agents of harm **manifest through** the habitual power of one's own **negative** and non-virtuous **mind**.

[130] From the Drowa namye kyi sutra (???):

The ground (in the hell realms), burning and hot,
The blazing fire-tongues, pervading everywhere;
The sharp iron saws
Cutting a body into a hundred pieces:
(All these perceptions) manifest from the mind of those
Who hold negativity in their body, speech and mind.

[131] **de-ltar 'jig-rten-gsum-po** ste 'dod-khams gzugs-khams gzugs-med-khams kyi gsum sam sa-'og sa-steng sa-bla ste gsum **na** rang **sems** 'khrul-pa'i dbang-**las**-ma-byung-ba'i **'jigs-pa gzhan-'ga'**-yang-**med**-pas na rang gi sems-nyid rnam-g.yeng 'khrul-ba'i dbang-du-mi-gtong-bar legs-par-bsrung na tshe-'di-phyi'i-gnod-pa thams-cad med-par-'gyur ro //

> inserted root text: stanza 9
>
> gal-te 'gro-ba dbul bor nas //
> sbyin-pa'i-pha-rol-phyin yin na //
> da-dung 'gro bkren yod na sngon //
> skyob-pa ji-ltar pha-rol phyin //

[132] gnyis-pa ni / sbyin-pa yang nang sems kyi steng na yod de **gal-te** rdzas-kyi-dngos-po chen-po byin nas **'gro-ba** ma-lus-pa'i **dbul**-ba mtha'-dag **bor**-pas te bsal **nas** sprang-po gcig-tsam-yang-med-par byas-pa nyid **sbyin-pa'i-pha-rol-tu-phyin**-pa **yin na** deng-sang ngam **da-rung 'gro**-ba **bkren**-pa'am sprang-po mang-po 'di bzhin-du **yod**-par gyur **na sngon**-gyi-**skyob-pa** sangs-rgyas-bcom-ldan-'das rnams **ji-ltar**-na sbyin-pa'i-**pha-rol**-tu-**phyin** te ma phyin-par 'gyur na / de ni ma yin no //

> inserted root text: stanza 10
>
> bdog-pa thams-cad 'bras bcas te //
> skye-bo kun la btang sems kyis //
> sbyin-pa'i-pha-rol-phyin gsungs te //
> de-ltas de ni sems-nyid do //

[133] 'o-na ci-zhe-na rang la lus longs-spyod ci-yod kyi dngos-po'am **bdog-pa thams-cad** tshe-'di'i-lan dang phyi-mar rnam-smin-gyi-'bras-bu la re-ba-med-par **'bras**-bu **bcas te** sbyin-yul kyang **skye-bo** mtho-dman phyug-dbul **kun la** ser-sna dang chags-sems kyis gtong-mi-thub-pa-med-pas **gtong-sems** sam gtong-sems-goms-pa-nyid **kyis sbyin-pa'i-pha-rol**-tu-**phyin**-pa yin-par **gsungs te** //

[131] **Hence, within the three worlds**—the realm of desire, the realm of form and the realm of formlessness, or (also explained as the world) below the earth, on the earth and above the earth—**there is nothing to fear except** (whatever) manifests from the power of a deluded **mind**. Therefore, if one guards the mind well, without letting it slip under the power of distraction and delusion, each and every harm of this and future lives will cease.

The way in which all virtue arises from mind

> inserted root text: stanza 9
>
> If the perfection of generosity (meant)
> To alleviate the poverty of beings,
> Then, since poor people still exist at present,
> How did the previous protectors perfect (generosity)?

[132] Second: Generosity as well abides within the mind. **If the perfection of generosity** (meant) **to alleviate** or to dispel all **the poverty of** all **beings** by donating a vast (amount) of material goods and thus to create (a situation) in which not even a single beggar remained, **then**, **since** today, meaning **at present**, as many **poor people** or beggars **still exist** (as before), **how did the previous protectors**, the buddha bhagavāns, **perfect** generosity**?** (If that were the definition of generosity), they could not have perfected it. However, that is not the case.

> inserted root text: stanza 10
>
> The perfection of generosity is said to be (giving)
> To all beings with a generous mindset
> All (one's) possessions, including the results (of such giving);
> Hence, as far as (generosity) is concerned, it is (a generous state of) mind.

[133] Were one to ask, "What then (is generosity)?" (the answer is): "**The perfection of generosity is said to be (giving)** to the object of generosity—(that is) **to all beings**, high and low, rich and poor—**with a generous mindset** or with the habit of a generous mindset—not being impeded from giving by stinginess or mental attachment—**all** (one's) goods or **possessions**, one's body and riches, whatever one may own, **including the results** (of such giving), with no expectation of a reward in this life or of a resultant karmic ripening in future lives."

[134] blo-gros-mi-zad-pa las / sbyin-pa'i-pha-rol-tu-phyin-pa gang zhe-na bdog-pa thams-cad 'bras-bu dang bcas te gzhan la gtong-ba'i-sems pa'o / zhes so // pha-rol-tu-phyin-pa zhes 'khor-gsum-du-mi-rtog-pas zin-pa la bya zhing 'og-ma la'ang 'gre'o //

[135] **de-ltas** sam de-lta-bas-na sbyin-pa **de ni** sbyin-rgyu'i-dngos-po che-chung la mi ltos-par rang gi sems phyi-nang gi dngos-po gang la yang gtong-mi-thub-pa'i chags-sems med-pa'i gtong-sems de sbyin-pa nyid yin-pas na **sems** las byung-ba **nyid do** //

> inserted root text: stanza 11
>
> nya la-sogs-pa gang-zhig tu //
> de-dag gsod mi 'gyur-bar bskrad //
> spong-ba'i sems ni thob-pa las //
> tshul-khrims-pha-rol-phyin-par bshad //

[136] tshul-khrims yang sems las byung ste srog-gcod lta-bu la mtshon na **nya la-sogs-pa** yi sems-can rnams yul **gang-zhig-tu de-dag** gtan-nas **gsod**-par **mi 'gyur-bar bskrad-**pa'am gzhan gcig gis mi-gsod-pa'i-gnas zhig tu 'jog-thabs-med-pas gzhan-dag gis gsod dam ma bsad kyang rung ste / rang gi srog la bab kyang mi gsod snyam-pa'i **spong-ba'i-sems ni** yang-dag-par **thob-pa las** // **tshul-khrims-kyi-pha-rol**-tu-**phyin**-pa yin-**par bshad** de //

[137] mdo las // tshul-khrims-kyi-pha-rol-tu-phyin-pa gang zhe-na / gzhan la gnod-pa spong-ba'i-sems pa'o //zhes so //

[138] de-bzhin-du yul bud-med sogs med-par-byas nas gzod sdom-pa-bsrung-thabs-med-pas rang gis sems bud-med sogs la chags-pa spong-ba'i spong-sems nyid yod na tshul-khrims yin la de med-par nyes-pa-ma-byas-pa tsam tshul-khrims min no // des-na tshul-khrims yang sems las byung-ba yin no //

[134] The *Akṣayamati(-sūtra* states): "If one asks, 'What is the perfection of generosity?' then it is the mindset of giving all one's possessions, including the results (of such giving), to others." 'Transcendental' means to act while embracing (one's action with the wisdom) that does not conceptualize the three factors. This also applies to the latter (perfections)."[10]

[135] **Hence**, or therefore, **as far as** generosity **is concerned:** Generosity is—without depending on the size of the (material) object to be given—the generous mindset, free from mental attachment that prevents one's mind from giving away any outer or inner object. Therefore, (generosity) arises from **mind**.

> inserted root text: 11
>
> Fish and the like cannot be transferred
> To (a place) where they will not be killed.
> Attaining a mindset of abandoning (non-virtuous actions)
> Is explained as the transcendental perfection of discipline.

[136] Discipline also arises from mind. This can be demonstrated with regard to killing. Since sentient beings such as **fish and the like cannot be transferred to** a place **where they will not be killed** at all and since it is impossible to move them to a place where others will not kill them, (discipline) does not depend on whether or not others are killing (sentient beings). That is to say, **attaining a mindset of abandoning** (non-virtuous actions) by thinking, "I will not kill even at the cost of my own life," **is explained as the transcendental perfection of discipline.**

[137] From the (same *Akṣayamati-)sūtra*: "If one asks what the transcendental perfection of discipline is, then it is the mindset of refraining from harming others."

[138] Similarly, even if one eliminates women and the like from a country, this will not subsequently[11] help to maintain discipline. If one possesses a mindset of abandoning, refraining in one's mind from desire for women and the like, then that is discipline. Simply not committing negative deeds, without such (a mindset), is not discipline. Therefore, discipline also arises from mind.

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[10] An alternative translation would be: The latter (perfections) must be treated in a similar way.

[11] bzod means rjes su / rjes la

inserted root text: stanza 12

sems-can mi srun nam-mkha' bzhin //
de-dag gzhom gyis yong mi lang //
khro-ba'i sems 'di gcig bcom na //
dgra de thams-cad chom dang 'dra //

[139] bzod-pa yang sems las byung-ba yin te **sems-can mi-bsrun**-pa'am ma-rungs-pa'i-gnod-byed ni **nam-mkha' bzhin te** gang-du song yang nam-mkha' med-pa'i gnas shig med-pa bzhin-du gang-du song yang gnod-par-byed-pa'i-sems-can med-pa'i gnas shig med-pas na gnod-byed **de-dag** med-par ram **gzhom-gyis yong**-ye-**mi-lang** zhes khro-ba'i-yul med-pa zig byed mi nus-pas na gnod-byed-kyi-dgra yod kyang rang gi **khro-ba'i-sems 'di**-nyid **gcig**-pu bzod-pa bsgom-pas **bcom**-pa'am spong thub **na** phyi-rol-gyi-**dgra**-bo **de**-dag **thams-cad chom**-pa'am thub-pa **dang 'dra**-bar 'gyur te /

inserted root text: stanza 13

sa steng 'di-dag kos g.yog-tu //
de-snyed ko-bas ga-la-lang //
lhag-mthil tsam gyi ko-bas ni //
sa steng thams-cad g.yogs dang 'dra //

[140] dper-na tsher ma la sogs pa'i gnod-pa-bsrung-ba'i don-du **sa** yi **steng 'di** mtha'-**dag kos** zhes ko-ba 'jam-pos **g.yog-tu** 'dod kyang **de-snyed** kyi **ko-bas ga-la-lang** ste mi lang la / rang gi **lham-mthil tsam-gyi ko-bas ni** rang-rang gi rkang-pa g.yogs na **sa-steng thams-cad** ko-bas-**g.yogs**-pa dang **'dra**-ba'i don-grub-pa

inserted root text: stanza 14

de-bzhin phyi-rol dngos-po yang //
bdag gis phyir-bzlog mi lang gi /
bdag gi sems 'di phyir-bzlog-bya'i //
gzhan rnams bzlog go ci-zhig-dgos //

[141] **de-bzhin**-tu **phyi-rol**-gyi-gnod-par-byed-pa'i-**dngos-po** ma-lus-pa **yang bdag gis** med-pa'am **phyir-bzlog**-par-**mi-lang-gi** zhes mi thub kyang nang bdag gi khro-ba'i-**sems 'di** gcig-pu-nyid **phyir-bzlog**-par-**bya'i** ste bya-dgos-kyi **gzhan** phyi-rol-gyi-gnod-byed **rnams** phyir-**bzlog-go ci-zhig-dgos** te mi dgos so //

> inserted root text: stanza 12
>
> Hostile beings are (as pervasive) as space;
> It is impossible to overcome these (agents of harm).
> If I overcome this, (my) angry mind alone,
> It will be like defeating all these enemies.

[139] Patience as well arises from the mind. Those **hostile beings** or unruly agents of harm **are** (as pervasive) **as space**. Just as wherever one goes there is no place apart from space, in the same way wherever one goes no place is without beings who cause harm. Therefore, (the phrase), '**It is impossible to** eliminate or **overcome these** agents of harm', means that objects of anger cannot be annihilated. Consequently, though I might have enemies who harm me, **if I** can defeat or **overcome** them by cultivating patience in regard to **this**, my **angry mind alone**, **it will be like defeating** or vanquishing **all these** external **enemies**.

> inserted root text: stanza 13
>
> Where could enough leather be found
> To cover the surface of the earth with leather?
> (Covering) with leather just the soles of my shoes,
> (Serves) a similar (purpose) as covering the entire earth.

[140] For example, though I might wish **to cover the** entire **surface of the earth with leather**, that is to say with soft leather, for protection against the harm of thorns and the like, **where could enough leather be found?** It could not. Covering my feet **with leather just on the soles of my shoes**, serves a **similar** purpose **as covering the entire earth** with leather**.**

> inserted root text: stanza 14
>
> Likewise, while it is impossible for me
> To hold at bay external objects;
> Nevertheless, I must restrain this mind of mine.
> Why should I restrain anything else?

[141] **Likewise**, **while it is impossible for me**, meaning I am unable, **to** eliminate or **hold at bay** all **external objects** that cause me harm; **nevertheless** I should, meaning **I must,** internally **restrain this** aggressive **mind of mine** alone. **Why should I restrain anything else**, any external agent of harm**?** I need not.

> inserted root text: stanza 15
>
> sems-gsal gcig bskyed 'bras-bu gang //
> tshangs la-sogs-pa yin-pa ltar //
> lus ngag bcas-pa'i 'bras-bu yang //
> spyod-pa zhan-pas de-lta min //

[142] brtson-'grus kyang nang sems kyi steng na yod de byams-pa'am snying-rje'i **sems gsal**-ba ste mog-mog-po lta-bu ma yin-par mas bu gcig-pu la brtse-ba lta-bu **gcig bskyed** na de'i **'bras-bu gang**-zhig gzugs-khams su **tshangs**-pa'i-'jig-rten **la-sogs-pa** ru skyes nas bde-ba khyad-par-can thob-par **yin** te

[143] dper-na mya-ngan-las-'das-pa'i-mdor / bu-chung 'chi-bar ma la brtse-ba chen-po skyes-pa dang / bud-med ma-bu-gnyis chus-khyer-ba la phan-tshun byams-pa'i sems gsal-po gcig bskyed-pa tsam-gyis kyang shi-'phos-pa na de'i 'bras-bu tshangs-pa'i-'jig-rten tu skyes-par gsungs-pa **ltar lus ngag** dang **bcas-pa'i** 'bad-rtsol chen-pos dge-ba gang-dang-gang sgrub na de'i **'bras bu yang** rgyu lus ngag gi **spyod-pa zhan-pas** 'bras-bu tshangs-pa la-sogs-pa 'thob-pa **de-lta**-bu **min** te sems gtso-che-ba'i phyir ro // 'dir yang spro-sems la gsungs so // 'grel-tshul gzhan mang ngo //

> inserted root text: stanza 16
>
> bzlas-brjod dang ni dka'-thub kun //
> yun-ring-dus-su spyad-byas kyang //
> sems gzhan g.yengs-pas byas-pa ni //
> de-nyid rig-pas don-med gsungs //

[144] bsam-gtan yang spyir sems kyi bsgom-pa yin kyang bsam-gtan de rang-rgyud la skye-ba'i grogs sam thabs ngag-gi-**bzlas-brjod dang ni** lus kyi kha-zas med / rgyab-gos-med la-sogs-pa'i **dka'-thub** rgya-chen-po **kun** la **yun-ring**-po'i-**dus-su** goms shing **spyad**-par-byas **kyang** // **sems** ni 'dod-pa'i-yul sogs **gzhan** la **g.yengs-pas** shing-kha shog-lce lta-bu la-sogs-pas bzlas-brjod dang dka'-thub la-sogs-pa gang **byas-pa ni** sangs-rgyas-bcom-ldan-'das chos thams-cad kyi **de**-kho-na-**nyid** mngon-sum-du **rig**-pa'am mkhyen-**pas** 'dod-pa'i-**don**-grub-pa **med**-par **gsungs** te /

> inserted root text: stanza 15
>
> The result of having generated a clear mind
> Is (rebirth in) Brahma('s world), or the like.
> However, the result of (virtuous actions of) body and speech,
> Being inferior conduct, is therefore unlike (this).

[142] Diligence likewise lies inside, within the mind. **Having generated a clear**—that is to say not dull—**mind** of loving-kindness and compassion, similar to the love of a mother for her only child, **the result of** this **is** attaining exceptional bliss after being reborn in the realm of form, in **Brahma**'s world, **or the like**.

[143] For example, the *Pari-nirvāṇa-sūtra* recounts that although an infant at the point of death (generated merely a lucid state of) great affection for his mother, and that two women—a mother and daughter—generated merely a lucid state of mind of mutual loving-kindness when being carried away by a river; (nevertheless) as the fruition of this (lucid affection), they were reborn in the world of Brahma when they died. **However**, if one has performed any kind of virtue with great effort in **body and speech, the result of** (this action)—its cause being **inferior conduct** of body and speech—**is therefore unlike** the attainment of Brahma's world, or the like, the fruition (of a lucid state of mind), since mind is the most important (factor).

> inserted root text: stanza 16
>
> 'He who knows reality' has taught
> That all recitations and austerities,
> Although practiced for a long time, are meaningless
> If done with a mind distracted elsewhere.

[144] In general, concentration as well is a practice of the mind. The Buddha-Bhagavān, **'he who** directly **knows** or perceives the **reality** of all dharmas**'**, **has taught that all** supports or methods for developing concentration in one's mind, verbal **recitations and** extensive physical **austerities** such as abstaining from food, clothing and so forth, **although** adopted and **practiced for a long time, are meaningless**—not accomplishing the desired goal—**if** any of these recitations, austerities and so on were **done with a mind distracted elsewhere**, (meaning distracted) to objects of sense pleasures and so on, (a mind) like a (fluttering) scrap of paper caught in a tree.[12]

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12 lit: 'like a paper tongue in a tree'.

[145] ting-nge-'dzin-sdud-pa'i-mdo las // dge-slong dag 'dod-pa la sems g.yengs-pas dka'-thub dang kha-ton la-sogs-pa ni 'bras-bu-med-par-'gyur ro // zhes dang yum las / sems g.yeng-bas ni bdag gi don yang 'grub-par-mi-'gyur na gzhan gyi don lta-ci-smos / de'i-phyir sems g.yeng-ba'i go-skabs ni 'ga'-tsam-yang dbye-bar-mi-bya'o // zhes-pa la-sogs-pa'o //

> inserted root text: stanza 17
>
> gang gis chos-kyi-gtso-bo mchog //
> sems-kyi-gsang 'di ma shes na //
> bde thob sdug-bsngal gzhom 'dod kyang //
> de-dag don-med gyi-nar 'khyams //

[146] shes-rab kyang gang-zag **gang gis** shes-bya'i-**chos-kyi**-don nam **gtso-bo mchog**-tu-gyur-pa **sems-kyi**-rang-bzhin stong-zhing-bdag-med-pa'i-'od-gsal-ba 'gro-ba kun la yod kyang kun gyis shes shing rtogs-pa min-pas **gsang**-ba ste phyi-rol-gyi-chos thams-cad sems-kyi-me-long lta-bu la gzugs-brnyan bzhin-du shar shing sems kyis byas-pas rang gi sems las ma 'das-pas sems kyi rol-ba tsam yin-pa'i phyir gtso-bo sems 'di gtan-la-'bebs dgos la de'ang gtan-tshigs kyis sam byung-gnas-'gro-gsum dbyibs dang kha-dog sogs brtags-pas rang gi sems skye-'gag-gnas-gsum sogs spros-pa dang bral-ba'i sems-kyi-gsang stong zhing bdag-med-pa **'di ma shes na** /myang-'das-kyi-**bde**-ba **thob**-par 'dod-pa dang 'khor-ba'i-**sdug-bsngal** thams-cad rtsad-nas **gzhom** par **'dod kyang** / **de-dag don-med** cing **gyi-nar** te snying-po-med-pa nyid du **'khyams**-par 'gyur-ba yin no //

[147] de la nyan-rang gis kyang sems-kyi-gsang gang-zag-gi-bdag-med tsam rtogs kyang chos-kyi-bdag-med ma rtogs-pas de-dag la'ang de-nyid gsang-ba yin no //

[148] de-bas-na sdong-po bkod-par / byang-chub-sems-dpa'i-spyod-pa thams-cad ni rang gi sems la brten to // zhes sogs gsungs so //

[145] From the *ting nge 'dzin sdud pa'i mdo*: "Monks! With a mind straying toward sense-pleasures, austerities, recitations of scriptures and so forth will bear no fruit." And from the *Mother*:[13] "Since I will not accomplish my personal goal with a distracted mind, why need mention (that I will not accomplish) the benefit for others. Therefore, I will not allow my mind the slightest opportunity for distraction."

> inserted root text: stanza 17
>
> Whoever does not realize the secret of mind,
> The supreme point of the dharma,
> Despite wishing to attain bliss and defeat suffering,
> Will wander without any purpose or aim.

[146] Wisdom-knowledge also (arises from the mind). Even though all people, **whoever** they may be, are endowed with **the** meaning or the **supreme point of the dharma** of the knowable, **the** nature **of mind**, the luminosity which is empty and without any identity, they **do not** comprehend or **realize** it. Therefore it is **secret**. That is to say: All external phenomena arise like reflections within the mirror of mind, and are created by mind. Not going beyond one's own mind, they are consequently a mere display of mind. Thus must one thoroughly establish mind as the most important (factor). By examining (mind) through logical reasoning or through (analytical meditation on) its arising, abiding and ceasing, its shape, its color and so forth, (one realizes) the secret of mind: empty and without identity, one's mind free from all complexity of arising, ceasing and abiding. (Whoever) **does not realize** (the secret of mind), **despite wishing to attain** the **bliss** of nirvāṇa **and** (despite) wishing to utterly **defeat** all **suffering** of saṃsāra, **will** (continue to) **wander** (in saṃsāra) **without any purpose or aim**, in other words, pointlessly.

[147] In this regard, although śrāvakas and pratyekabuddhas have realized, with repsect to the secret of mind, merely the absence of a personal identity, they have not realized the absence of the identity of phenomena. Thus, even for them (the entirety of the secret of mind) remains hidden.

[148] Due to (all the above), the *Gaṇḍha-vyūha* states: "All conduct of a bodhisattva depends on his own mind."

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[13] Prajñāpāramitā literature

inserted root text: stanza 18

de-ltas bdag gi sems 'di ni //
legs bzung legs-par-bsrung-bar-bya //
sems-bsrung brtul-zhugs ma gtogs pa //
brtul-zhugs mang-pos ci-zhig-bya //

[149] gsum-pa ni / tshe-'di-phyi'i-sdug-bsngal gyi 'jigs-pa dang dge-ba thams-cad sems las byung-ba **de-ltas bdag gi sems 'di ni** blang-dor-gyi-gnas mi brjed-pa'i dran-pas **legs**-par-**bzung** zhing lus sems la yang-yang brtags-pa'i shes-bzhin gyis **legs-par-bsrung-bar bya** dgos te / bslab-bya thams-cad de'i nang du 'dus-pas rang gi **sems** 'di **bsrung**-ba'i thabs su ngo-tsha khrel-yod kyi rten du gyur-pa'i gos-dkar-lcang-lo dang rab-byung-ngur-smrig gi **brtul-zhugs** ma-gtogs-pa de las gzhan ngo-tsha khrel-yod kyis sems bsrung-ba'i rten du mi 'gyur-bar gos dkar-po gyon-pa dang skra spyi-bor bcing-ba dang / gos ngur-smrig bgo-ba la-sogs-pa ngal-ba 'bras-bu-med-pa'i **brtul-zhugs** 'dra-mi-'dra **mang-pos ci-zhig-bya** ste dgos-pa ci-yang-med do //

inserted root text: stanza 19

ma grangs grol-ba'i khrod-gnas na //
bsgrims te rma yi bag-byed bzhin //
skye-bo ngan-khrod gnas-pas kyang //
sems kyi rma 'di rtag-tu bsrung //

[150] sems phyi-rol-tu rnam-par-g.yeng-bas dran-shes med-pas **ma grangs**-pa dang rgyud-sdom-pas-bsdam-pa zhig-pa'am **grol-ba'i** dmu-rgod mang-po'i **khrod** du **gnas na** rang gis 'bad-pas **bsgrims te** rang gi lus **rma** nyams su dogs nas bsrung-ba **yi** phyir-du **bag**-yod-pa-**byed**-pa **bzhin**-du zhe-sdang skye-ba'i khrod skye-bo gdug-rtsub-can dang / 'dod-chags skye-ba'i gnas sam khrod bud-med la-sogs-pa **skye-bo ngan**-pa'i **khrod** na **gnas** shing bslab-pa-bsrung-par 'dod-**pas kyang** nyams na sdug-bsngal chen-po bskyed-pa'i **sems kyi rma 'di** dus-**rtag-tu bsrung**-ba la bag-yod-par-bya dgos te /

The instructions on the definite necessity to therefore guard one's mind

> inserted root text: stanza 18
>
> Therefore, I will excellently control
> And guard well this mind of mine.
> Except for the discipline of guarding one's mind,
> What is the use of a multitude of disciplines?

[149] Third: The fears of the suffering of this and future lives, as well as all virtues, arise from the mind. **Therefore**, **I will excellently control** with mindfulness that does not forget the points of what should be done and what should be avoided, **and** I will **guard well** through introspection **this mind of mine** by repeatedly examining my body and mind. **Except for the discipline** of (the tantrikas—who wear) white cotton and long hair—and (the discipline) of the ordained—(who wear) saffron (robes)—serving as a support for shame and embarrassment as a method **of guarding one's mind**, **what is the use of a multitude** of different kinds **of disciplines**, the fruitless trouble of wearing white cotton and binding one's hair on top of one's head, or of putting on saffron garments and the like, unless they serve as a support for guarding the mind through shame and embarrassment**?** There is no use at all.

> inserted root text: stanza 19
>
> Just like those who control (themselves) and are heedful of their wounds
> When living in the midst of careless and unrestrained (people),
> In the same way, when dwelling among bad people
> One should always guard the wound of one's mind.

[150] **Just like those who** diligently **control** themselves **and are heedful** in order **to** protect **their** own physical **wounds**, fearing that they might worsen **when living in the midst of** many (people) who are **careless**—lacking mindfulness and introspection because their minds are distracted outwardly—**and** rude, **unrestrained** or lax about controlling their minds through precepts; **in the same way,** although one wishes to protect one's (bodhisattva) trainings, **when dwelling among base people**—aggressive people, in places that provoke anger, and with women, in places or locations that provoke desire—**one should** be heedful about **always guard**ing **the wound of one's mind**, as it can generate great suffering if (one's bodhisattva trainings) deteriorate.

[151] dper-na lus kyi rma rkyen dang 'phrad na nyams te zag-par-'gyur-ba ltar rang gi sems 'di yang 'dod-pa-dang-mi-'dod-pa'i-yul du zag nas chags-sdang skye-bar-'gyur-bas na dus-dang-rnam-pa-thams-cad-du chags-sdang skye-ba'i khrod du 'dug mi rung ngo //

> inserted root text: stanza 20
>
> rma yi sdug-bsngal chung-ngu yis //
> skrag-pa'ang rma yi bag-byed na //
> bsdus 'joms ris 'joms skrag-pa yis //
> sems kyi rma lta-cis mi srung //

[152] de'i sgrub-byed rang gi lus kyi **rma** nyams-pa **yi sdug-bsngal chung-ngu yis** tshe 'di tsam la gnod-pas **skrag-pa'ang rma** bsrung-ba **yi** ched-du **bag**-yod-par-**byed na** / tshe phyi-ma dmyal-bar **bsdus-'joms** kyi **ris** bar-du lus **'joms**-pa la-sogs-pa'i sdug-bsngal chen-pos **skrag-pa** dag **gis** da-lta rang gi **sems kyi rma lta**-bu 'di phyi-rol-du zag-tu-mi-'jug-par dran-shes kyis **cis-mi-bsrung** ste bsrung dgos so //

> inserted root text: stanza 21
>
> spyod-pa 'di-'dras gnas-byed na //
> skye-bo ngan-pa'i khrod-gnas sam //
> bud-med khrod na gnas kyang rung //
> sdom-brtson brtan-pa nyams mi 'gyur //

[153] dus dang rnam-pa thams-cad du dran-shes dang ldan-pa'i sgo-nas rang gi sems bsrung-ba'i **spyod-pa 'di-'dras** rgyun-du **gnas**-par-**byed na** zhe-sdang skye-ba'i yul **skye-bo** gdug-pa-can **ngan-pa'i khrod** na **gnas sam** 'dod-chags skye-ba'i yul **bud-med** mdzes-ma'i **khrod na gnas kyang rung** ste rang gi bslab-pa'i-gnas-**sdom**-pa de bsrung-ba la **brtson**-pa'i dam-bca' **brtan-pa** rkyen gyis **nyams**-par-**mi-'gyur**-ba'i dgos-pa'am phan-yon de-lta-bu yod do //

[151] For example, just as a physical wound will worsen and start 'leaking' when it comes into contact with (external) conditions, one's mind, when 'leaking onto' desired or detested objects, will similarly give rise to attachment and aversion. Therefore, at all times and in all circumstances, it is not proper (for a beginner) to remain in places that provoke attachment and aversion.

> inserted root text: stanza 20
>
> If the minor hurt of a wound
> Makes me fearful and heedful about the injury,
> Why does the fear of being crushed by the mountains of 'the rounding-up and crushing' (hell)
> Not (make me) guard the wound of my mind?

[152] To establish the logical reasoning for this:[14] **If the minor hurt of a** deteriorating **wound** in my body, harmful only to this life, **makes me fearful and heedful about** protecting **the injury**, **why does the fear** of the great suffering **of being crushed by the mountains of 'the rounding-up and crushing'** hell in the next life **not** (make me) now **guard the wound of my mind** with mindfulness and introspection, not letting it 'leak' outward**?** I must guard it.

> inserted root text: stanza 21
>
> If I live by such conduct,
> Regardless of whether I dwell amidst base people
> Or reside among women,
> My precepts will not decline due to my stable diligence.

[153] **If I** constantly **live by such conduct**, guarding my mind through mindfulness and introspection at all times and in all circumstances, **regardless of whether I dwell amidst base** and wicked **people**, who are objects that provoke anger, **or reside among** beautiful **women**, objects provoking desire, (it serves) the purpose and has the benefit that **my precepts**, the key-points of the (bodhisattva) trainings, **will not decline due to my stable** commitment to **diligence** in guarding them.

---

14 de'i rgyu mtshan, de'i gtan tshigs

> inserted root text: stanza 22
>
> bdag gi rnyed dang bkur-sti dang //
> lus dang 'tsho-ba med bla zhing //
> dge-ba gzhan-yang nyams bla yi //
> sems ni nam-yang nyams mi bya //

[154] **bdag gi rnyed**-pa yon-'bul-ba la-sogs-pa **dang bkur-sti** phyag-'tshal gang na stobs-pa la-sogs-pa **dang lus** srog gi rten **dang 'tsho-ba** zas gos la-sogs-pa **med** cing mdor-na shi-bar-gyur kyang **bla zhing dge-ba gzhan** lus ngag gi dge-ba gang-**yang nyams**-par-gyur kyang **bla yi** bslab-pa bsrung-ba'i ched-du dus-rtag-tu dran-shes kyi sgo-nas rang gi **sems** bsrung-ba'i brtul-zhugs 'di **ni** dus-**nam**-du-**yang nyams**-par-**mi-bya** ste bya-mi-rung ngo //

[155] gnyis-pa / sems bsrung-ba'i ched-du dran-shes-bsten-tshul la / mdor-bstan-pa rgyas-bshad gnyis las /

> inserted root text: stanza 23
>
> sems bsrung 'dod-pa rnams la ni //
> dran-pa dang ni shes-bzhin dag /
> srog-la-bab-kyang srungs shig ces //
> bdag ni de-ltar thal-mo-sbyor //

[156] dang-po ni / gang-du ji-skad bshad-pa'i rgyu-mtshan de'i-phyir-na rang gi **sems** 'di **bsrung**-bar **'dod**-pa bdag gi rjes-'jug **rnams la ni** blang-dor-gyi-gnas-mi-brjed-pa'i-**dran-pa dang ni** sgo-gsum-gyi-spyod-pa la legs-par brtags nas 'jug-pa'i **shes-bzhin dag** sgo thams-cad nas 'bad-pas **srog-la-bab-kyang bsrungs shig ces** zhi-ba-lha **bdag ni de-ltar** ngag gis gsol-ba-'debs shing lag **thal-mo-sbyor**-ba yin no zhes rang-re la dad-pas ma yin gyi shin-tu gal-che-bas na de-skad gsung-ba yin no //

> inserted root text: stanza 22
>
> It is acceptable to do without my income,
> Honor, body and sustenance.
> Moreover, it is even tolerable if (my) other virtues decline.
> However, I will never allow (my) mind to deteriorate.

[154] **It is acceptable to do without my income** such as donations offered; **honor** such as prostrations whenever offered; my **body**, the basis of my life; **and** my **sustenance** such as food, clothes and so forth. In short, (all this is acceptable) even if I die. **Moreover, it is even tolerable if** all of my **other virtues** of body and speech **decline. However,** for the purpose of guarding my precepts, **I will never allow** the discipline of guarding my **mind** by means of constant mindfulness and introspection **to deteriorate** That would not be acceptable.

The way to maintain mindfulness and introspection in order to guard one's mind

[155] Second, the way to maintain mindfulness and introspection in order to guard one's mind has two (points): (1) the short presentation and (2) the extensive explanation.

The short presentation

> inserted root text: stanza 23
>
> I, (Śāntideva), with palms joined,
> (Beseech) those who wish to guard their minds thus:
> "Even at the cost of your lives maintain
> Mindfulness and introspection."

[156] First: Due to the reasons explained above, **I**, Śāntideva, **with palms joined**, beseech my followers, **those who wish to guard their minds, thus: "Even at the cost of your lives**, by exerting (yourselves) with all (three) gates,[15] **maintain** the **mindfulness** of not forgetting the points of what should done and what should be avoided, **and** the **introspection** of engaging in the actions of the three gates (only) after careful examination.**"** (Śāntideva) speaks like this not out of devotion to us, but because of the extreme importance (of protecting the mind of bodhicitta).

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[15] Body, speech and mind.

[157] gnyis-pa la / shes-bzhin med-pa'i nyes-dmigs / dran-pa bsten-thabs dngos gnyis las /

> inserted root text: stanza 24
>
> nad gyis dkrugs-pa'i mi dag ni //
> las rnams kun la mthu med-pa //
> de-bzhin rmongs-pas sems dkrugs-pa //
> las rnams kun la mthu med do //

[158] dang-po ni / dper-na rlung mkhris bad-kan la-sogs-pa'i **nad kyis** btab cing **dkrugs-pa'i mi dag** lang-tsho dar-la-bab cing rnam-rig bkra-bar-gyur kyang **ni** 'gro 'dug smra-brjod la-sogs-pa'i **las rnams kun la mthu-med** cing mi-nus-**pa de-bzhin**-du blo gsal zhing rig-pa rno-ba'i gang-zag yin kyang dran-shes med-pas sems rnam-par-g.yengs shing blang-dor la **rmongs-pas** rang gi **sems dkrugs**-par-gyur-**pa** des spong-klog la-sogs-pa dge-ba'i-**las rnams** gang bsgrub-pa **kun la** ci-ltar 'dod-pa bzhin-du byed-pa'i **mthu** dang nus-pa **med**-par gyur-pa nyid **do** //

> inserted root text: stanza 25
>
> shes-bzhin med-pa'i sems-ldan-pa'i //
> thos dang bsams dang bsgoms-pa yang //
> glo-rdol bum-pa'i chu bzhin-du //
> dran-pa la ni de mi gnas //

The extensive explanation

[157] The second has two points: (1) the disadvantage of lacking introspection and (2) the actual method of relying on mindfulness.

The disadvantage of lacking introspection

> inserted root text: stanza 24
>
> People who are troubled by sickness
> Lack strength in any of their activities,
> Likewise those whose minds are agitated by confusion
> Lack strength in regard to any (virtuous) deed.

[158] First: For example, **people who are** stricken and **troubled by sickness** such as wind, bile and phlegm,[16] though in the prime of youth and with brilliant intellects, **lack strength** and have no power **in any of their activities** such as walking, sitting, speaking and the like. **Likewise**, **those whose minds are agitated by confusion** about what should be done and what should be avoided, whose minds are utterly distracted due to the lack of mindfulness and introspection—though they might be people with brilliant intellects and sharp minds—**lack strength** and have no power **in regard to any** virtuous **deed** they might try to accomplish, such as renunciation, study and so forth.

> inserted root text: stanza 25
>
> Just like water in a cracked vase,
> Even study, contemplation and meditation
> Will not be retained in the memory of
> Those whose minds lack introspection.

[16] According to Tibetan medicine, imbalances among the three 'humors' of wind, bile and phlegm are the cause of all diseases.

[159] shes-bzhin med na shes-rab chud-za-bar 'gyur te 'di-ltar **shes-bzhin med**-pas rnam-par-g.yeng-**ba'i sems** dang **ldan-pa'i** skyes-bu gang la bla-ma las **thos**-pa'i-shes-rab dang de'i don la tshul-bzhin yang-yang brtags shing dpyad-pa'i **bsam**-pa'i-shes-rab **dang** de-nyid kyi don la rtse-gcig-tu **sgom-pa**-las-byung-ba'i-shes-rab **yang** dper-na **glo-rdol**-ba'i **bum-pa'i** nang-du **chu**-blugs kyang rim-gyis zags nas med-par-'gyur-ba de-**bzhin-du** gang-zag de'i **dran-pa** tsam **la ni** thos-bsam-bsgom-gyi-shes-rab-gsum-po **de** yun-ring-du **mi gnas**-par brjed-par 'gyur te shes-bzhin med na dran-pa kho-nas de-dag bsrung mi thub-pas so //

> inserted root text: stanza 26
>
> thos-ldan dad-pa-can dang ni //
> brtson-pa lhur-len du-ma yang //
> shes-bzhin med-pa'i skyon-chags-pas //
> ltung-ba'i-rnyog dang bcas-par 'gyur //

[160] de-bzhin-du tshul-khrims yang chud-za-bar 'gyur te / rang-nyid gang la bslab-par-bya-ba'i gnas blang-dor yang-dag-par shes-pa'i **thos**-pa dang **ldan** cing rgyu-'bras-la-yid-ches-pa'i-**dad-pa-can** yin-pa **dang ni** blang-dor la spro-ba'i **brtson-pa lhur-len**-pa'i gang-zag **du-ma yang** skabs-'ga'-zhig-tu **shes-bzhin med-pa'i skyon** rang rgyud la **chags-pas** tshul-khrims-'chal zhing **ltung-ba'i rnyog**-pa'am dri-ma **dang bcas-par 'gyur** ro //

> inserted root text: stanza 27
>
> shes-bzhin med-pa'i chom-rkun dag /
> dran-pa nyams-pa'i rjes-'brangs-pas //
> bsod-nams dag ni nyer-bsags kyang //
> rkun-pos phrogs bzhin ngan-'gror 'gro //

[161] gang-zag gang la **shes-bzhin med-pa'i** skyon gyis nyon-mongs-pa 'dod-chags dang zhe-sdang gnyis **chom**-po lta-bu dang / nga-rgyal dang phrag-dog sogs **rkun**-ma lta-bu **dag** bsrung-ma lta-bu'i blang-dor-gyi-gnas-mi-brjed-pa'i-**dran-pa nyams-pa'i rjes-su'-brang-bas** te rjes-su-zhugs nas / sngar rang gi **bsod-nams** dge-ba'i-dngos-po **dag ni nyer** te nye-bar-**bsags**-pa kun **kyang** dper-na rgyu-rdzas-kyi-dngos-po rnams **rkun**-ma dang chom-**pos 'phrog** ste srog-gcod-pa ji-lta-ba de-**bzhin**-du dge-ba'i-nor-'phrog cing bde-'gro'i-srog-bcad de **ngan-'gror-'gro** zhing skye'o //

[159] Lacking introspection, one's wisdom-knowledge will dissipate: For example, **just like water** poured **in**to **a cracked vase** will disappear since it gradually leaks out, even wisdom-knowledge (from) **study** with a master and wisdom-knowledge (from) **contemplation**—which is to repeatedly examine the meaning (of what has been studied) in the proper manner and to analyze it—**and** the wisdom-knowledge that arises from one-pointed **meditation** on this very meaning; this three-fold wisdom-knowledge of study, contemplation and meditation **will be** forgotten and **not retained** for long **in the memory of those** persons **whose minds** are distracted due to the **lack** of **introspection**. Thus, lacking introspection, one will not be able to guard these (qualities) through mindfulness alone.

> inserted root text: stanza 26
>
> Even many (people) endowed with learning,
> Faith and dedication to diligence
> Will come by the defilement of a downfall
> Because the defect of lacking introspection remains.

[160] Similarly, one's discipline will also waste away: **Even many** people who **are endowed with learning**, who genuinely know whatever points they must train in, (the points of) what should be done and what should be avoided; who have the **faith** of conviction in cause and effect; **and** (who have) **dedication to diligence**—being enthusiastic about what should be done and what should be avoided—**will** occasionally violate their discipline and **come by the** stain or **defilement of a downfall because the defect of lacking introspection remains** in their minds.

> inserted root text: stanza 27
>
> The bandit and sneak thief, the lack of introspection,
> Follow in the footsteps of a decline in mindfulness;
> Therefore, it is as though even the merit I accumulated
> Were to be stolen by a thief, so that I go to the lower realms.

[161] For everybody, **the bandit**-like afflictions—desire and aggression—**and the sneak-thief**-like (afflictions)—arrogance, jealousy and so on—(resulting) from the defect of **the lack of introspection**, **follow in the footsteps of**, that is to say 'follow after', **a decline in** the **mindfulness** of not forgetting the protective-points of what should be done and what should be avoided; **therefore**, **it is as though even** all **the merit**, the stockpile of virtue **I** previously **accumulated** around me **were to be stolen,** and I was thereafter killed; for example like **a thief** or a bandit stealing my stockpiles of material wealth, (the lack of introspection) steals the wealth of my virtue and cuts my life-force of the higher states, **so that I go to the lower realms**.

inserted root text: stanza 28

nyon-mongs chom-rkun tshogs 'di ni //
glags skabs tshol-bar-byed-pa ste //
glags rnyed-gyur nas dge-'phrog cing //
bde-'gro'i-srog kyang 'joms-par-byed //

[162] chags-sdang la-sogs-pa'i **nyon-mongs**-pa **chom-rkun** lta-bu'i **tshogs 'di** yis **ni** dper-na chom-rkun gyis 'gron-po lta-bu la-sogs-pa la dang-po thub bam mi thub-pa brtags nas glags lta zhing thub na dus nyin-mtshan nam-dga'i-skabs tshol-bar-byed-pa ltar yang-dang-yang-du rang-rgyud la **glags** lta zhing gnod-pa'i **skabs tshol-bar-byed-pa ste** chom-rkun dang 'dra-bar bstan te nam chags-sdang sogs nyon-mongs-pas rang-rgyud la **glags rnyed**-par-**gyur nas** rgyu **dge**-ba'i-nor bsags-pa rnams **'phrog**-pa-byed **cing** 'bras-bu **bde**-'gro'i-**srog** nyid **kyang 'joms-par-byed** de bde-'gro'i go-'phang mi 'thob-bas so //

inserted root text: stanza 29

de-bas dran-pa yid-sgo nas //
gud-du nam-yang mi gtang ngo //
song na'ang ngan-'gro gnod-pa dag /
dran-par-byas te nye-bar-bzhag /

[163] gnyis-pa ni / rgyu-mtshan **de**-lta-**bas**-na blang-dor-gyi-gnas-mi-brjed-pa'i-**dran-pa** 'di ni rang gi **yid** kyi khang-pa'i **sgo**-khar ste sems phyin-ci-log gi yul du 'jug-pa'i sgo-ru[17] nyon-mongs-pa'i chom-rkun bsrung-ba'i don du bzhag **nas** de las phyir-rol lam **gud-du** ste gzhan-du dus-**nam-yang mi gtong ngo** zhes don du dran-pa-brten nas rang gi sems tshogs-drug gi yul la dus-nam-yang-du g.yeng-du-mi-'jug-par bsrung dgos zhes so //

[17] A: sgo ru; B: sgo ra

> inserted root text: stanza 28
>
> These afflictions, this assembly of bandits and sneak-thieves,
> Search for a chance or an opportunity.
> Seeing an opening they will steal my virtue
> And destroy the life-force of the happy states.

[162] **These afflictions** of desire, aggression and so forth, **this assembly of bandits and thieves, search** and look in my mind again and again **for a chance or an opportunity** to harm; for example like robbers and thieves who first check to see whether or not they can take someone on, a traveller for instance. Whenever they see a chance and (know) that they can handle (the traveller), they search for a favorable time, be it during the day or during the night. Similarly, showing themselves to be like robbers and thieves, whenever afflictions such as attachment and aversion **see an opening**, **they steal** the cause, the accumulation of **my** wealth of **virtue, and** they **destroy** the result, **the life-force of the happy states**; thus I do not attain the level of the higher realms.

The actual method of relying on mindfulness

> inserted root text: stanza 29
>
> Therefore, I will never let mindfulness slip away
> From the doorway of my mind.
> But should (my mind) become (distracted), I will recall the pain of the lower realms
> And firmly establish (mindfulness).

[163] Second: "**Therefore**, (for this) reason, **I will never let** the **mindfulness** of not forgetting the points of what should be done and what should be avoided **slip** outward or **away**, meaning somewhere else; but in order to guard (my mind) against the bandits and thieves of afflictions, I will place (mindfulness) at **the doorway** to the mansion **of my mind**, the door through which mind strays onto erroneous objects."[18] Thus, I, maintaining mindfulness for this purpose, must guard my mind, never letting it become distracted by the objects of the six accumulations of consciousness.

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18 The term 'erroneous objects' [phyin ci log gi yul] refers to any object that gives rise to afflictions [nyon mongs skye ba'i yul].

[164] gal-te dran-pa-brten-pa brjed nas sems yul-thog-tu g.yeng **song na'ang** de-ma-thag-tu bdag gis dran-pa-brten-pa brjed 'dug-pas sems nyon-mongs-pa'i dbang-du-song nas **ngan-'gro'i gnod-pa**'am sdug-bsngal **dag** myong-bar-'gyur-ba'i nyes-dmigs rnams **dran-par-byas te** slar-yang dran-pa de **nye-bar-bzhag** ste bsten dgos so //

> inserted root text: 30
>
> bla-ma dang ni 'grogs-pa las //
> mkhan-pos rjes-su-bstan-pa dang //
> 'jigs-pas skal-ldan gus-byed la //
> dran-pa bde-blag-nyid-du skye //

[165] las-dang-po-pa dran-pa-brten mi thub-pa rnams kyis dran-pa-brten thub-thabs sam skye-ba'i rgyu ni dran-shes dang ldan-pa'i **bla-ma** mtshan-nyid-ldan-pa **dang ni 'grogs-pa**'am bsten-pa **las** dran-pa skye-bar-'gyur-bas na theg-pa gang gi lugs la bla-ma la 'bral-med du brten dgos-par gsungs la / bla-ma'am **mkhan-pos** kyang blang-dor-gyi-gnas tshul-bzhin-du slob-ma de la **rjes-su-bstan** cing slob dgos-**pa dang** / des kyang bstan-pa ltar rang gis blang-dor bka'-bzhin sgrub cing bdag bslab-pa dang 'gal song na bla-ma'i-bka'-bkyon dang nyes-dmigs la **'jigs**-pa'am skrag-**pas skal**-ba-dang-**ldan**-pa'i-gang-zag bslab-pa la **gus**-par-**byed**-pa de **la dran-pa bde-blag-nyid-du** ste dka'-tshegs-med-par **skye'o** //

> inserted root text: stanza 31
>
> sangs-rgyas byang-sems-byung-dpa' dag /
> kun-tu thogs-med-gzigs-par-ldan //
> de-dag thams-cad spyan-nga-na //
> rtag-par bdag ni gnas so zhes //

[166] gzhan-yang **sangs-rgyas** dang **byang-chub-sems dpa' dag** dus-**kun-tu** shes-bya gang la yang **thogs**-pa-**med**-pa'i-ye-shes-kyi**-gzigs-par-ldan**-pa mi mkhyen-pa dang mi gzigs-pa cung-zad-tsam-yang-med-pa **de-dag thams-cad** kyi **spyan-snga-na** / dus-**rtag**-tu rgyun-mi-'chad-**par bdag ni** 'dug-pa'am **gnas so zhes** bsam-par-bya ste

[164] **But should** my mind, after forgetting to maintain mindfulness, **become** distracted toward objects, then **I will** immediately **recall** the disadvantages of experiencing the suffering or the **pain of the lower realms**—(resulting from my) mind having fallen under the power of afflictions because of forgetting to maintain mindfulness—**and** once again **firmly establish** mindfulness; in other words, I must rely on it.

> inserted root text: stanza 30
>
> From association with a master,
> Being instructed by a preceptor, and through fear,
> Mindfulness will easily be generated
> In a fortunate person who shows respect (to the trainings).

[165] The cause that gives birth to or the method that enables a beginner who cannot maintain mindfulness to (learn to) maintain mindfulness, is **association with** or reliance upon **a** qualified **master** who is endowed with mindfulness and introspection, **from** which mindfulness is born. Therefore, in the tradition of every vehicle it is stated that one must rely upon a master, without separating (from him). (To generate mindfulness) a student must also **be** taught and **instructed**, in the proper manner, **by** a master or **a preceptor** about the points of what should be done and what should be avoided. **And**, if I, while practicing, just as (my master) taught me, according to his instructions about what should be adopted and what should be avoided, contradict the trainings; **through fear** and trepidation concerning criticism from my master, and (fear of) the disadvantages (of saṃsāra), **mindfulness will easily**, meaning without hardship, **be generated in** me, **a fortunate person who shows respect** to the trainings.

> inserted root text: stanza 31
>
> "I am constantly dwelling in the presence
> Of all the buddhas and bodhisattvas,
> Who are at all times endowed
> With unobstructed vision."

[166] Furthermore, I will think: "**I am constantly**, without interruption, **dwelling** or staying **in the presence of all buddhas and bodhisattvas, who are at all times endowed with unobstructed** wisdom **vision** in regard to all fields of knowledge, and for whom there is not even the slightest (factor) that they do not know or perceive."

> inserted root text: stanza 32
>
> de-ltar bsams nas ngo-tsha dang //
> gus dang 'jigs-ldan de-bzhin mnos //
> des ni sangs-rgyas rjes-dran-pa'ang //
> de-la yang-dang-yang-du 'byung //

[167] sangs-rgyas dang byang-chub-sems-dpa' rnams ni long-ba'i drung-na mig-ldan bzhin yin-pas bdag gi lus-ngag-yid-gsum-gyi-spyod-pa ngan-pa che-chung thams-cad mngon-sum-du-mkhyen cing thugs-khrel 'gro-bas mi rung ngo zhes **de-ltar** yang-nas-yang-du mi brjed-par **bsam nas** rang-ngos-nas nyes-spyod la 'dzems-pa **ngo-tsha**-ba **dang** bslab-pa la **gus**-pa **dang** gzhan-ngos-nas nyes-spyod 'dzems-pa khrel-yod-pas **'jigs**-pa-dang-**ldan**-pa **de-bzhin**-du **mnos** te gnas-par-gyis shig /

[168] de-ltar gnas-pa **des ni** dran-pa tsam skye-bar ma-zad byang-chub-sems-dpa'i-bslab-pa sangs-rgyas chos dge-'dun gtong-ba tshul-khrims lha ste rjes-dran-drug las **sangs-rgyas-rjes**-su-**dran-pa'ang** gang-zag **de la yang-dang-yang-du 'byung**-ba'i yon-tan dang ldan zhing /

> inserted root text: stanza 33
>
> gang-tshe dran-pa yid-sgo nas //
> bsrung-ba'i don-du gnas-gyur-pa //
> de-tshe shes-bzhin 'ong-'gyur zhing //
> song-ba dag kyang phyir-'ong-'gyur //

[169] **gang-tshe** blang-dor-gyi-gnas-mi-brjed-pa'i-**dran-pa yid** kyi khang-pa'i **sgo**-khar bzhag **nas** sems nyon-mongs-pa'i yul-du-'jug-pa ni **bsrung-ba'i don-du** dran-pa-nye-bar-**gnas**-par-**gyur-pa de**-yi-**tshe** sgo-gsum-gyi-spyod-pa la **shes-bzhin** du 'jug-pa'ang ngang-gis **'ong**-bar-**'gyur zhing** lan-'gar brjed-pa'am gzhan-du **song-ba dag kyang** slar-skye-ba'am **phyir-'ong**-bar-**'gyur** ro //

[170] gsum-pa dran-shes dang ldan-pa'i sgo-nas blo-sbyong-gi-spyod-pa la bslab-tshul la / nyes-spyod-sdom-pa'i-tshul-khrims / dge-ba-chos-sdud-kyi-tshul-khrims / sems-can-don-byed-kyi-tshul-khrims dang gsum las //

> inserted root text: stanza 32
>
> Thinking thus
> I will abide in this way, endowed with a sense of shame, respect and fear.
> Thereby, the recollection of the Buddha
> Will repeatedly arise for this (person).

[167] "Since the buddhas and bodhisattvas are like those endowed with eyesight among the blind, and because they directly know and are concerned about each and every major and minor (aspect of) my negative conduct in body, speech and mind, (such conduct) is not proper." Repeatedly **thinking thus**, without forgetting, **I will abide** or dwell **in this way, endowed with a sense of shame** before myself, shying away from negative conduct with **respect** to the trainings, **and** with **fear** due to embarrassment before others, shying away from negative conduct.

[168] **Thereby**, living in this way, not only will (this person) give birth to mindfulness, but also the quality of **recollection** of the bodhisattva trainings, and **of the Buddha** from among the six recollections: (1) the Buddha, (2) the dharma, (3) the saṃgha, (4) generosity, (5) discipline, and (6) one's (meditation) deity, **will repeatedly arise for this** person**.**

> inserted root text: stanza 33
>
> When mindfulness focuses on the purpose
> Of guarding the doorway of the mind,
> At that time introspection will come about
> And even if (introspection) has gone, it will return.

[169] **When** the **mindfulness** of not forgetting the points of what should be done and what should be avoided has been placed at **the door** to the mansion **of the mind,** mindfulness **focuses on the purpose of guarding** the mind against engagment with the objects of afflictions. **At that time introspection** concerning the actions of (one's) three gates (of body, speech and mind) **will** occur, or will naturally **come about, and even if** (introspection) is sometimes forgotten, or (even if it) **has gone** elsewhere, **it will** arise again or **return**.

The way to practice the conduct of mind-training by possessing mindfulness and introspection

[170] Third: The way to practice the conduct of mind-training by possessing mindfulness and introspection has three (points): (1) the discipline of refraining from negative conduct, (2) the discipline of practicing virtuous dharmas and (3) the discipline of fulfilling the benefit of sentient beings.

[171] dang-po la sgo-gsum-gyi-spyod-pa thams-cad dag-par-bya-ba / bslab-pa mi nyams-par bsrung-ba dang gnyis las //

> inserted root text: stanza 34
>
> re-zhig dang-por 'di-'dra'i sems //
> 'di ni skyon bcas shes-byas nas //
> de-tshe bdag gis shing bzhin-du //
> zungs thub-par ni gnas-par-bya //

[172] dang-po ni / dus-dang-rnam-pa-thams-cad-du dran-shes-bsten te **re-zhig dang-por** rang-rgyud la rnam-rtog gang-dang-gang skye 'ong-ba la bltas te **'di-'dra'i sems** sam rnam-rtog 'di dge-ba'am mi-dge-ba gang yin zhes brtags te mi-dge-ba'i rnam-rtog yin na **'di ni** tshe-'di-phyi-gnyis-kar gnod-par-byed-pa'i **skyon** dang **bcas**-pa'o zhes **shes**-par-**byas-nas de-tshe bdag gis** lus-las-su-mi-bya / ngag-smra-bar-mi-bya / sems rtog-ngan de'i rjes-su-brang-du-mi-'jug-par **shing**-sdong chen-po rlung gis mi g.yo-ba **bzhin-du** rang gi sems yul-thog-tu shor-ba'i rtog-ngan gyi dbang-du-mi-gtong-bar **zungs thub-par ni gnas-par-bya** dgos te dper-na kong-bu-dro-phyi dang phag-sna-gtun-brdung zhes-pa ltar rnam-rtog ngan-pa gang skyes de-ma-thag-tu 'bor-'joms-byed dgos so //

> inserted root text : 35
>
> don-med g.yeng-bar lta-ba ni //
> nam-yang bdag gis mi bya ste //
> nges-par sems-pas rtag-tu ni //
> mig ni phab ste blta-bar-bya //

[173] dus-dang-rnam-pa-thams-cad-du rang gi mig gis chos dang mthun-pa'i **don** nam 'bras-bu-**med**-par mig gzhan-du **g.yeng**-ba'i tshul gyis rnam-par-g.yeng-**bar blta-ba ni** dus-**nam-yang bdag gis mi bya ste** gzhan-gyi-mthong-sar tshul-'chos lta-bu ma yin-par blang-dor ram de-kho-na-nyid la **nges-par-sems-pas** dus-**rtag-tu ni mig ni** cung-zad phye-ba sna-rtse'am gnya'-shing gang-tsam-du **phab ste blta-bar-bya** dgos la gzhan-du sems la 'dod-chags dang zhe-sdang sogs gang skyes na mig de'i rjes-su-'brang nas de'i rnam-'gyur mig la dod 'ong-bas na rnam-par-g.yeng-bas mig gis blta mi rung no zhes gsungs /

The discipline of refraining from negative conduct

[171] Of these the first has two (points): (1) purifying the entire conduct of the three gates and (2) protecting the trainings from decline.

Purifying the entire conduct of the three gates

> inserted root text: stanza 34
>
> If at the outset I understand that
> This mind is at fault,
> At that time I will remain still—
> Keeping control—like a tree.

[172] At all times and in all situations I will rely on mindfulness: **If** I notice whatever thought is about to arise in my own mind **at the** very **outset**, and analyze, "Is **this mind** or thought virtuous or non-virtuous?" and, in case it is a non-virtuous thought, if **I understand**, "This (thought) **is at fault** since it will cause me harm in this and future lives," **at that time**, I will not act (upon these non-virtuous thoughts) with my body, I will not speak them with my voice and I will not engage in pursuing them in my mind, but **I will remain still—keeping control** of my mind so that it does not fall under the power of negative thoughts that stray onto objects—**like a** great **tree** unmoved by the wind. As is said, "Wipe the butter lamp clean while it is still hot," and "Hit the pig's nose with a pestle." The moment any kind of negative thought arises, one must annihilate it immediately.

> inserted root text: stanza 35
>
> I will never look around
> Distractedly without (any) purpose;
> With a confident mind
> I will always look (while) keeping my eyes cast downward.

[173] At all times and in all situations **I will never look around** with my eyes completely distracted in such a way that my eyes are **distractedly** (glancing) somewhere else, **without** (any) **purpose** or reason that accords with the dharma. Not being pretentious in the sight of others, but **with a confident mind** about the natural state and about what to do and what to avoid, **I will always look** while **keeping my eyes** slightly open and **cast downward** (in the direction of) the tip of my nose, or one yoke's length ahead. Furthermore, it is said that whenever passion, anger and the like arises in the mind, the eyes will follow (the object of affliction) and the expression (of the affliction)

will show in the eye. Therefore, looking around distractedly with the eyes is not suitable.

inserted root text: stanza 36

lta-ba ngal-bso'i ched-du ni //
res-'ga' phyogs-su blta-bar-bya //
'ga'-zhig mig-lam snang-gyur na //
bltas nas 'ongs-pa-legs zhes brjod //

[174] 'gro-ba'am 'dug-pa la-sogs-pa gang-gi-tshe rtse-gcig-tu **blta**-bas dub-par-gyur-**pa** na mig dang sems **ngal-gso'i ched-du ni** dran-shes dang ldan-pas rang gi sems ma yengs bzhin-du **res-'ga'** phyogs-**phyogs-su-blta-bar-bya** dgos so //

[175] gal-te gang-zag **'ga'-zhig** rang gnas su **mig-lam** du 'ongs nas **snang**-bar-**gyur na** mig-sdang sogs kyis mi blta-bar mig gnya'-shing gang-tsam-du phab ste legs-par de la **bltas nas** rgya-gar-pas **'ongs-pa-legs zhes**-pa sogs yul-lugs dang mthun-pa'i gtam snyan-pa'i tshig dag snga-bar **brjod** nas mgu-bar-bya'o //

inserted root text: stanza 37

lam sogs 'jigs-pa brtag-pa'i phyir //
yang-dang-yang-du phyogs-bzhir blta //
ngal-bsos kha-ni-phyir-bltas nas //
rgyab-kyi-phyogs-su blta-bar-bya //

[176] gzhan-yang 'jigs-bcas-kyi-**lam** la-**sogs**-par dgra sogs **'jigs-pa** yod med **brtag-pa'i phyir** rang gi sems ma-yengs-bzhin-du **yang-dang-yang-du** rim-par shar la-sogs-par **phyogs-bzhir** dal-bu'i **blta**-bar-bya zhing khyad-par lam-du **ngal-bso**-ba'i tshe sogs su gzhan-gyi-mig-sngar-mi-mdzes-pa'i mgo-phyir-bsgyur rtse-mchongs la-sogs-pas rgod-bag-gi-spyod-pa ma yin-par bag-phab ste zhi-dul gyis **kha ni phyir**-phyogs shing **bltas nas rgyab-kyi-phyogs-su** yang dgra rkun gcan-gzan sogs 'jigs-pa yod med la legs-par **blta-bar-bya** dgos so //

inserted root text: stanza 38

bdun dang rgyab-tu brtag-byas nas //
'gro 'am yang-na 'ong bya ste //
de-ltar gnas-skabs-thams-cad-du //
dgos-pa shes nas spyad-par-bya //

> inserted root text: stanza 36
>
> In order to relax the gaze
> I can sometimes look around.
> If some (people) appear in my field of vision
> I will look at them and speak, (saying) "Welcome."

[174] **In order to relax** my eyes and mind if I have become tired in (focusing) **the gaze** on one point while walking, sitting and so forth, **I can sometimes look around** while my mind remains undistracted, since it is endowed with mindfulness and introspection.

[175] **If some** people **appear,** coming to my dwelling, **in**to **my field of vision**, **I will look at them**, without staring at them with eyes of anger or the like, but with my eyes cast downward (at a distance of) one yoke's length, that is to say in the proper manner. I will please them **and** first **speak** pleasant words that accord with the custom of the country, as the Indians (would say), **"Welcome,"** and so forth.

> inserted root text: stanza 37
>
> To investigate whether there is any danger on the road
> I should look repeatedly in the four directions.
> When resting, I will look back,
> (But will only) look by turning (my entire body).

[176] Furthermore, **to investigate whether** or not **there is any danger** of enemies or the like on a frightening **road**, **I will look**, with no distraction in my mind, slowly but **repeatedly** in (all) four directions, the East and so forth, one after the other. Particularly, **when resting**, **I will look back** in the proper manner, (to check) whether or not there are dangers such as enemies, thieves or wild beasts; (but I will only) **look by turning** (my entire body), mindfully, that is to say in a peaceful and tame (manner), without any wild conduct[19] such as playfully jumping around or turning (only) my head, which does not (look) good in the eyes of others.

> inserted root text: stanza 38
>
> Having scrutinized ahead of and behind (me),
> I will either depart or return.
> Understanding (what is) necessary
> In every situation, I will behave in this manner.

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[19] Wild conduct [rgod bag gi spyod pa] means 'heedless conduct' [bag med pa'i spyod pa].

[177] de-ltar rang gi **mdun dang rgyab-tu** legs-par 'jigs-pa yod med **brtags**-par-**byas nas** yul gzhan du phar-**'gro**-ba**'am yang-na** rang gi gnas su tshur-**'ong**-bar-**bya ste de-ltar** phyogs 'dis mtshon nas grong dang dgon-pa tshogs-gral sogs kyi **gnas-skabs** kun-tu za nyal 'gro 'dug la-sogs-pa **thams-cad du** rang ngam gzhan gyi don nam **dgos-pa** gang-dang-gang che-ba de-dang-de **shes**-par-byas **nas** shes-bzhin dang ldan-pas bya-ba de la 'jug cing **spyad-par-bya** dgos so //

> inserted root text: stanza 39
>
> lus kyis 'di-ltar gnas-bya zhes //
> bya-ba bsdogs nas de-nas ni //
> skabs-su lus 'di ji-lta-bur //
> gnas-pa yin zhes blta-bar-bya //

[178] rang gis grong ngam tshogs-gral lam thun-bcad-pa'i tshe la-sogs-par bdag gis **lus kyis** rkang-pa skyil-dkrung dang lag-pa mnyam-bzhag la-sogs-pa'i rnam-snang-chos-bdun lta-bu **'di-ltar gnas**-par-**bya'o zhes** bsams nas **bya-ba bsdogs nas** te bya-ba de'i 'go-brtsams-pa **de-nas ni** skabs-dang-**skabs-su** rang gi **lus 'di** sngar **ji**-ltar bsdad-pa de-**lta-bur** da-lta **gnas-pa yin** nam min **zhes** shes-bzhin gyis lus la brtags shing **blta-bar-bya** dgos so //

> inserted root text: stanza 40
>
> sems kyi glang-chen myos-pa ni //
> chos la sems-pa'i ka-chen la //
> ji-ltar btags-pa mi 'chor-bar //
> de-ltar 'bad-pa kun gyis brtag[20] /

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[20] P: btag

[177] Thus, **having scrutinized** well whether or not any dangers lie **ahead of and behind** me, **I will either depart** for another country **or return** to my own place. **Understanding** what is most **necessary** and meaningful for myself or others in any situation, and what is most important **in every** (activity) such as eating, sleeping, walking or sitting, and **in every situation** such as (in) villages, monasteries, ceremonial gatherings and the like—as is indicated by the directions ('ahead' and 'behind')—**I will** embark upon action with introspection, and will **behave in this manner**.

> inserted root text: stanza 39
>
> Having prepared myself for an action, (thinking):
> "I will position my body in this way,"
> I will then from time to time examine:
> "Does this body still abide exactly as it was?"

[178] **Having prepared myself for an action**, meaning having begun an action, with the thought, **"I will position my body in this way,"** such as in the seven-point posture of Vairocana, with feet crossed (in vajrāsana), hands in (the mudra of) equanimity and so forth, **I will then from time to time** investigate my body with introspection and **will examine**, **"Does this body** of mine still **abide exactly as it was** before, or does it not**?"**

> inserted root text: stanza 40
>
> Without letting the crazed elephant of my mind
> Escape, but binding it just like (an elephant)
> To the great pillar of focusing on the dharma,
> I will investigate (my mind) in this way with all my effort.

[179] glang-chen smyon-pa btags-pa shor song na gnod-pa-chen-po-byed-pas na mi 'chor-bar dam-por btags dgos-pa ltar rang gi **sems** chags-sdang sogs **kyi** dbang-du-gyur-pa **glang-chen myos**-pa'am smyon-**pa** lta-bu 'di **ni** phyi-rol-la chags-sdang-gi-yul sogs la g.yeng song na dmyal-ba dang yi-dvags la-sogs-pa'i ngan-song gi gnod-pa-byed-pas na rang gi sems phyi-rol-du yengs-su-mi-'jug-par dam-pa'i-**chos** 'chad-nyan-sgom-pa la-sogs-pa'i don **la** rtse-gcig-tu-**sems-pa'i ka**-ba **chen**-po dang 'dra-ba la dran-shes kyi sgo-nas **ji-ltar** glang-chen **btags-pa** gzhan-du **mi 'chor-bar de-ltar 'bad-pa kun gyis** te nan-tan-gyis lus-sgul-bskyod-mi-bya / ngag-smra-brjod-mi-bya / sems dam-pa'i-chos kyi tshig-don lta-sgom-spyod-pa la rtse-gcig-tu-sems-pa las skad-cig-tsam-du-yang sems phyir-rol-du mi g.yeng-ba dran-pas **brtags** te shes-bzhin gyis srungs dgos so //

> inserted root text: stanza 41
>
> ci-nas ting-'dzin brtson-pa ni //
> skad-cig-gcig-kyang mi 'chor-bar //
> bdag gi yid 'di gar-spyod ces
> de-ltar yid la so-sor-brtag /

[180] **ci-nas**-kyang **ting**-nge-**'dzin** zab-mo bsgom-pa la **brtson**-par-byed-**pa** la **ni** rang gi sems 'di kho-na la gtad cing sgom-pa de las dus-**skad-cig-gcig-kyang** yul gzhan-du mi yengs-pa'am **mi 'chor-bar**-bya zhing / gal-te cung-zad g.yeng-shor na de-ma-thag-tu **bdag gi yid 'di** ting-nge-'dzin las gzhan **gar spyod** cing 'jug-par-byed **ces de-ltar** rang gi **yid la so-sor-brtag** cing slar-blan te mi yengs-par mnyam-par-bya dgos so //

> inserted root text: stanza 42
>
> 'jigs dang dga'-ston sogs 'brel-bar //
> gal-te mi nus ci-bder-bya //
> 'di-ltar sbyin-pa'i dus dag tu //
> tshul-khrims btang-snyoms-bzhag-par gsungs //

[179] If a crazed elephant has escaped its fetters, it will cause great harm. Therefore, it is necessary to tie it firmly so it does not escape. Similarly, **without letting the crazed** or intoxicated **elephant of my mind,** which has fallen under the power of desire, aggression and so forth, **escape** elsewhere—because if it is externally distracted by objects of desire and aggression it will cause the harm of the lower realms: the hell realm, the preta realm and the like—**but** rather, without letting my mind slip into external distractions, **binding** it **just like** an elephant, by means of mindfulness and introspection, **to the great pillar of focusing** one-pointedly **on** something meaningful such as expounding, studying or meditating on **the** sublime **dharma**, **I will investigate** (my mind) **in this way,** with mindfulness—that is to say guarding it with introspection—**with all my effort**, meaning earnestly, not moving my body, not speaking with my voice, and not letting my mind become externally distracted even for a single instant from a mind-set that is focused one-pointedly upon the words and meaning of the sublime dharma: upon view, meditation and conduct.

> inserted root text: stanza 41
>
> By all means, those who are diligent in concentration
> Should not stray even for a single moment;
> They must minutely analyze their minds as follows:
> "What is this mind of mine doing?"

[180] **By all means, those who are diligent in** the meditation of profound **concentration**, **should not stray** or become distracted to other objects **even for a single moment**, (should not stray) from focusing and meditating exclusively on their own minds. Should they become slightly distracted, **they must** immediately **analyze their** own **minds minutely as follows**, "**What is this mind of mine doing,** or what is it engaged with, other than concentration**?"** Having done that, they must bring it back and leave it in equanimity without distraction.

> inserted root text: stanza 42
>
> But if I am not able (to remain one-pointedly)
> When in fear or (when) engaged in (offering) feasts and so forth, I will do as I please.
> In this way, as it is said, at the time of giving
> One may neglect (the lesser trainings in) discipline.

[181] stag gzig sogs kyis srog-gi-**'jigs**-pa **dang** dkon-mchog-gi-mchod-pa'i-**dga'-ston** dus-mchod lta-bu la-**sogs**-pa dang gzhan-don chen-po sgrub-pa dang **'brel-bar** shin-tu bsdams-pa'i spyod-lam de-lta-bu'i rtse-gcig-tu-mnyam-par-bzhag-par **gal-te mi nus**-par gyur-pa'i tshe-na re-zhig dran-shes-brten te sems ma-yengs-par **ci-bder-bya**-bar-gnang ste de-yang **'di-ltar** spyir sbyin-pa las tshul-khrims mchog-tu gsungs kyang gtan-pa-med-pa'i-sbyin-pa rgya-chen-po **sbyin-pa'i dus dag-tu** lag-pa cher-bskyod-pa'am chang sbyin-pa lta-bu'i **tshul-khrims**-kyi-bslab-pa chung-ngu **btang-snyoms**-su-**bzhag**-pa'am bya-**bar** blo-gros-mi-zad-pa'i-mdo las sbyin-pa'i dus-su tshul-khrims bsdus te btang-snyoms-su-bzhag-par-bya'o zhes **gsungs**-pas so //

> inserted root text: stanza 43
>
> gang-zhig bsams te byar brtsams-pa //
> de las gzhan du mi bsam ste //
> der gtad-pa yi bsam-pa yis //
> de-nyid re-zhig bsgrub-par-bya //

[182] byang-chub-sems-dpa'i-spyod-'jug 'di-lta-bu slob-pa'am e-shes-lta-ba la-sogs-pa'am **gang-zhig** dang-po **bsam ste** de'i 'go-bzung-ba'am **byar te** bya-bar-**brtsams**-zin-**pa** de-nyid ma-grub-kyi-bar-du / **de-las-gzhan-du** 'don-rgyu lta-rgyu sgrub-rgyu 'gro-rgyu sogs 'dra-mi-'dra-sna-tshogs nam-du-yang-**mi-bsam ste** / spyod-'jug slob-pa la-sogs-pa gang brtsam-pa **der** rtse-gcig-tu-**gtad-pa yi bsam-pa yis** gang brtsom-pa **de-nyid** ma-grub-kyi-bar-du **re-zhig** dang-po 'bad-pas **bsgrubs** nas mthar-phyin-**par-bya** zhing

> inserted root text: stanza 44
>
> de-ltar-na ni kun legs-byas //
> gzhan-du gnyis-kar mi 'gyur ro //
> shes-bzhin ma yin nye-nyon-mongs //
> de-lta-na ni 'phel mi 'gyur //

[181] **But if I am not able** to remain one-pointedly in equanimity, in this kind of very controlled practice, **when in fear** for my life due to tigers, leopards and so forth; **or** when **engaged in** offering **feasts** to the (three) jewels, such as (celebrating) seasonal festivals **and so forth**; or (when engaged) in accomplishing great benefit for others, **I will** sometimes apply mindfulness and introspection and will allow myself to **do as I please**, so long as my mind is not distracted (from bodhicitta). Furthermore, **in this way**, though in general discipline is said to be superior to generosity, **at the time of giving** vast and abundant donations, **one may neglect** the lesser trainings in **discipline** concerning gesturing widely with the arms or serving beer (to others). **As it is said** in the *Akṣayamati-sūtra*, "Since at the time of generosity discipline is included, one may neglect (the lesser trainings in discipline)."

> inserted root text: stanza 43
>
> Whatever I might have (initially) thought, once I have started or undertaken (a task),
> I will not think about anything else.
> With my mind focused upon it,
> I will pursue it for as long as it takes.

[182] **Whatever I might have** initially **thought,** such as wondering whether or not I will be able to study or to understand this Bodhisattva-caryāvatāra, **once I have started** a task **or undertaken** or begun it, **I will not think about anything else,** not about various kinds of (texts) to recite, (books) to read, (mantras) to accomplish or (places) to go, until I have accomplished (my task). **With my mind focused** one-pointedly **upon it**, whatever I have begun, such as studying the Bodhisattva-caryāvatāra and the like, **I will pursue it** with effort from the outset, **for as long as it takes**[21] to accomplish and carry it to completion.

> inserted root text: stanza 44
>
> If one (acts) in this way, all (projects) will be done well.
> Otherwise, neither (the earlier nor the latter) will be accomplished.
> (If one acts) in this manner, the secondary affliction (called) 'lack of introspection'
> Will not increase.

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[21] 'For as long as it takes', can also mean 'for a while', 'for some time' [re zhig] and 'temporarily' [gnas skabs].

[183] spyod-'jug slob-pa sogs gang brtsom de-kho-nas chog-par-mi-byed-par snga-ma-snga-ma-rnams legs-par-zin nas phyi-ma-phyi-ma la zhugs-par-byas na **de-lta**-na ste de-ltar byas **na ni** snga-phyi-**kun legs**-par-**byas**-pa ste snga-phyi-gnyis-ka mthar-phyin-par-'gyur ro / de-ltar mi byed-par **gzhan-du** snga-ma ma zin-par phyi-ma sogs gzhan la 'jug-par byas na snga-phyi-**gnyis-ka** la 'grub-par-**mi-'gyur** te /

> rkang-pa-ya-gcig ma btegs-pas /
> gnyis-kar btegs na 'gyel-ba'i rgyu /

zhes pa ltar **ro** //

[184] de-ltar rim-par snga-ma legs-par-zin nas phyi-ma la zhugs-par-byas na nye-nyon-nyi-shu yod-pa las **shes-bzhin ma yin**-pa zhes-pa'i **nye**-ba'i-**nyon-mongs**-pa de-nyid **de-lta-na** ste de-ltar-byas-na **ni 'phel**-bar-**mi-'gyur** ro //

> inserted root text: stanza 45
>
> bre-mo'i-gtam ni sna-tshogs dang //
> ngo-mtshar ltad-mo rnam mang-po //
> kun la 'jug-par-gyur-pa na //
> de la chags-pa spang-bar-bya //

[185] gnyis-pa / nad-pa dang rgas-pa la-sogs-pa'i sems bsrung-ba'i ched-du ku-re'i-gzhad-gad dam **bre-mo'i**-gtam ste 'brel-med-kyi-**gtam ni** 'dra-mi-'dra rnam-pa-**sna-tshogs**-pa **dang** / sprang-po rnams kyis zas rnyed phyir sprel-rtsed dang sgra-snyan dang gar dang mig-'phrul byed-pa la-sogs-pa'i **ngo-mtshar**-ba'i-**ltad-mo rnam**-pa **mang-po kun la** gzhan gyi sems bsrung-ba'i phyir **'jug-par-gyur-pa na** gtam sna-tshogs dang ngo-mtshar-ba'i-ltad-mo **de**-dag **la** rang **chags-pa spang**-ba'am med-**par-bya** dgos te rang-nyid gtam dang ltad-mo la chags nas gtam sna-tshogs-pa la 'jug mi rung zhing ltad-mo sna-tshogs-pa la mtshar-mtshar-du-blta mi rung ngo // khyad-par sprang-po'i-gar la-sogs-pa la bla-ma dang mi-chen gyis bltas nas sprang-po la gnang-sbyin-byas nas dga'-bar-byed dgos so //

[183] Without confining oneself only to what one has begun, (for example) studying the Bodhisattva-caryāvatāra and the like, after one has completed the earlier (projects) well, one can embark upon the later. **If one** (acts) **in this way**, in this manner, **all** the former and the latter (projects) **will be done well**, meaning one will complete both the former and the latter. **Otherwise**, if one does not act like this, but embarks upon a subsequent (project), such as the next, before one has finished the earlier one, **neither** the earlier nor the later **will be accomplished**. As is said:

If one tries to lift both legs (together)
Instead of lifting one (at a time), it will cause one to fall.

[184] Thus, **in this manner**, meaning if one acts like this, embarking sequentially upon the next (project) after having successfully completed a previous one, **the secondary affliction** that is called **'lack of introspection'**—from among the twenty secondary afflictions—**will not increase**.

Protecting the trainings from decline

> inserted root text: stanza 45
>
> If I participate
> In various senseless conversations,
> (Or observe) all the numerous kinds of marvelous spectacles,
> I will overcome (my) attachment toward these (conversations and spectacles).

[185] Second: **If I participate in various** forms of playful jests [ku re'i bzhad gad] and **senseless** talk, that is to say meaningless **conversations**, in order to protect the minds of sick people, old people and the like; **or** if I, to protect the minds of others, (observe) **all the numerous kinds of marvelous spectacles** such as trained monkeys [sprel rtsed], lute playing [sgra snyan], dancing, magical shows [mig 'phrul byed pa], (performed) by beggars in order to obtain food, **I will overcome** or do away with my own **attachment toward these** various conversations and marvelous spectacles. Being personally attached to conversations and spectacles, it is neither appropriate to engage in various conversations nor appropriate to perceive different kinds of spectacles as fascinating. In particular, when teachers and important persons watch dances and the like (performed by) beggars, they must please them by giving donations.

inserted root text: stanza 46

don-med sa-rko rtsva-gcod dang //
sa-ris-'dri sogs byed-gyur na //
bde-gshegs bslab-pa dran-byas nas //
skrag-pas de-yi-mod la dor //

[186] byang-chub-sems-dpa' dang bla-ma dang sprul-sku la-sogs-pas gzhan gyi ma-dad-pa bsrung dgos-pas na **don** nam dgos-pa chen-po **med**-par sor-mo dang shing-bu sogs kyis **sa-rko**-ba dang lag-pa bzung mi thub par **rtsva** la-sogs-pa **gcod**-pa dang / **sa-ris-'dri**-ba ste sa la ris-mo 'dra-mi-'dra-sna-tshogs 'dri-ba **sogs byed**-par 'dod-par-**gyur**-pa **na bde**-bar-**gshegs**-pas de-dag bya mi rung-ba'i **bslab-pa** bcas-pa rnams **dran**-par-**byas nas** bslab-pa dang 'gal-ba'i nyes-pas ngan-song-du-'gro-ba la **skrag-pas de-yi-mod-la** ste de-ma-thag-tu **dor**-bar-bya dgos so //

inserted root text: stanza 47

gang-tshe bskyod-par 'dod gyur tam //
smra-bar 'dod-par gyur na yang //
dang-por rang gi sems brtags nas //
brtan-pas rigs-pa ldan-par bya //

[187] dus-**gang**-gi-**tshe**-na rang gi lus-kyi-bya-ba thag-nye-ring gang-du 'gro-bar-'dod-pa'am tha-na lag sogs yan-lag tsam **bskyod-par-'dod**-par-**gyur tam** ngag-gi-bya-ba gtam rnam-pa-sna-tshogs gzhan la bshad-pa'am **smra-bar-'dod-par-gyur**-pa **na yang dang-por rang gi sems** la 'gro-ba 'di dang gtam-smra-ba 'di-dag gi kun-slong dge-ba'am mi-dge-ba gang yin zhes **brtags nas** byang-chub-sems-dpa' 'am **brtan-pas rigs** shing 'thad-**pa** dang **ldan-par bya** ste zhes mi-dge-ba la 'jug-pa spangs nas dge-ba'i-las la 'jug dgos so //

[188] 'di-ltar nyes-spyod-kyi-'byung-sgo-nyi-shu-rtsa-bdun-po 'di rnams phra-zhing-phra-ba yang rang-rgyud la nges-par ma byung-ba yang-dag-pa zhig thon na sor-byang-sngags-gsum gyi nyes-ltung mi 'byung-ba zhig 'ong-ba yin-pas de-dag blo-thog-tu-len nas don ji-bzhin-du shes shing nges-pa-rnyed nas blang-dor la tshul-bzhin-du 'bad-pa shin-tu gal-che-ba yin la /

> inserted root text: stanza 46
>
> If for no reason I (wish to) dig the earth,
> Pluck the grass or draw patterns on the ground,
> I will immediately reject (these activities) out of fear
> By recalling the trainings of the Sugata.

[186] Bodhisattvas, teachers, incarnations and so forth must guard themselves against (causing) disbelief in others. Therefore, **if for no** great **reason** or purpose, **I** wish to **dig the earth** with my fingers, a stick or the like; or, being unable to keep my hands still, (if I wish) to **pluck the grass** and the like, or to **draw patterns on the ground**—meaning to draw various different kinds of designs on the earth—**I will immediately**, that is to say directly after (I wish to do these things), **reject** (these activities) **out of fear** of going to the lower realms due to the defect of transgressing the trainings, **by recalling the** established **trainings of the Sugata** (where he taught) that these (activities) are improper to do.

> inserted root text: stanza 47
>
> Whenever I intend to move (my limbs)
> Or if I wish to speak,
> I will first examine my mind.
> Thus, 'the stable one' acts in the proper way.

[187] **Whenever I intend to move**, intend to go somewhere, be it close or far away, as an activity of my body, or (intend) merely to (move) my limbs such as my arms and so forth; **or if I wish to speak** or tell others various kinds of stories, as an activity of my voice, **I will first examine my mind**,"Is my motivation for going (somewhere) or telling stories virtuous or non-virtuous?" **Thus**, the bodhisattva, **'the stable one', acts in the proper way** and with reason. That is to say, he must reject engaging in non-virtue and must engage in virtuous activities.

[188] Thus, if (a practitioner) displays pure (conduct), truly not allowing to arise even the most subtle (aspects of the) 'twenty-seven gates that give rise to mistaken conduct' in his mind, then he has arrived (at a state of mind) that does not give rise to any mistakes or downfalls in regard to his prātimokṣa (precepts), bodhisattva (trainings) and (secret) mantra (pledges). Therefore, one must commit these (twenty-seven gates) to memory, understand what they actually mean and gain certainty about them. Thus, it is of utmost importance to endeavor in what should be done and what should be avoided.

> inserted root text: stanza 48
>
> gang-tshe rang yid chags-pa dang //
> khro-bar 'dod-pa de-yi-tshe //
> las-su-mi-bya smra-mi-bya //
> shing bzhin-du ni gnas-par-bya //

[189] nyi-shu-rtsa-bdun-po de-dag gang-zhe-na **gang-gi-tshe rang** gi **yid** grogs dang rgyu-rdzas la-sogs-pa yid-du-'ong-ba rnams la **chags** shing zhen-par-gyur-**pa dang** / dgra la-sogs-pa yid-du-mi-'ong-ba'i yul la sems rgyab-kyis-phyogs-pa'i **khro-bar 'dod-pa de-yi-tshe** de-dag gis kun-nas-bslang-ba'i lus-kyi-bya-ba 'gro zhing bskyod-pa la-sogs-pa'i **las-su-mi-bya** zhing / ngag gis de-dag gi gtam-**smra**-bar-**mi-bya** zhing sems de'i rjes-su-mi-'brang-bar lus-ngag-yid-gsum byed-pa-med-par **shing bzhin-du** zung thub-par **ni gnas-par-bya** zhes lus-ngag-yid-gsum chags-sdang gi rjes-su-'brang-du-mi-'jug-par-bya dgos so //

> inserted root text: stanza 49
>
> rgod dang ga-zhar bcas-pa 'am //
> gal-te nga-rgyal rgyags-ldan-pa'am //
> mtshang-'bru-ba yi bsam-pa dang //
> gal-te skyor-'byin bslu-sems sang //

[190] rang gi lus-ngag-yid-gsum gyis ci-byed rang gis mi go-ba'i lus-ngag-yid-gsum **rgod**-pa **dang** / khyad-par 'dod-chags kyi phyogs su sems rnam-par-g.yeng-bas rgod-pa dang / **ga-zhar** ste bzhad-gad-byed-pa'i rtsed-mo-rtse 'dod-pa dang **bcas-pa'am** / **gal-te** nga'o-snyam-pa'i-nga-rgyal / nga-rgyal-tsam dang / che-ba'am-lhag-pa'i-nga-rgyal / nga-rgyal-las-kyang-nga-rgyal / cung-zad-snyams-pa'i-nga-rgyal / log-pa'i-nga-rgyal / mngon-par'i-nga-rgyal ste **nga-rgyal**-bdun dang / **rgyags**-pa ni / rigs dang gzugs dang lang-tsho dang thos-pa dang nor gyis rgyags-pa ste lnag dang **ldan-pa'am** /

[191] gzhan gyi skyon dngos sam zur-gyis-brjod-par 'dod-pa **mtshang-'bru-ba yi bsam-pa dang** / **gal-te skyor-'byin** zhes rtsod-pa sngar 'dum-pa slar dbye-bar 'dod-pa'am sbyin-pa-ster-ba'i-gnas der yang-yang slong-ba 'am 'dod-pa-chog-mi-shes-pa rnams la bshad do // gzhan mgo g.yog nas **bslu**-bar 'dod-pa'i **sems sam** /

> inserted root text: stanza 48
>
> Whenever my mind becomes attached
> Or whenever I want to be angry,
> I will not engage in (any) action nor will I say anything,
> But will remain (still), like a tree.

[189] Were one to ask what these twenty-seven are, (they are the following): (1*) "**Whenever my mind becomes attached** and clings to something pleasant such as friends, wealth and the like, **or** (2*) **whenever I want to be angry**, turning my mind against unpleasant objects such as enemies and so on, **I will not engage in** (any) **action** such as going (somewhere), moving (my limbs) and so forth, in (any) physical action motivated by these (afflictions); **nor will I say anything**, words (of attachment or of anger) with my voice; **but**, not following after these (afflictions) with my mind, doing nothing with my body, speech and mind, I **will remain**, keeping still, **like a tree**." Thus, I must not follow after attachment or aversion with my body, speech and mind.

> inserted root text: 49
>
> Whenever I am wild or mocking,
> Filled with pride or self-infatuation;
> When I have the intention to expose the faults of others,
> Cause dissension or have the thought to deceive others;

[190] (3*) **Whenever I am wild** in body, speech and mind, not aware what my body, speech and mind are doing, and particularly, when I am 'wild' because my mind is distracted by desire; **or** (4*) when I am **mocking**, that is to say when I wish to make jokes that ridicule (others); (5*) when I am **filled with** the seven kinds of **pride** such as (1) the pride of thinking 'I', (2) slight pride, (3) the pride of being greater or superior, (4) the pride of pride, (5) the pride of thinking, "I am only slightly lesser", (6) false pride or (7) manifest pride; **or** (6*) (when I am filled with) **self-infatuation**, which consists of five: being infatuated by one's (1) caste, (2) body, (3) youth, (4) learning or (5) wealth;

[191] (7*) **When I have the intention to expose the faults of others**, the wish to proclaim--either directly or indirectly—the mistakes of others; or (8*) when I **cause dissension**, which is explained as 'wishing to divide again those who previously quarrelled but who have since been reconciled', and as 'begging repeatedly at places where donations are being distributed', or as 'being insatiable in one's desire'; **or** (9*) when I have **the thought** of intending **to deceive** others after I have tricked them;

> inserted root text: stanza 50
>
> gang-tshe bdag-bstod lhur-len-pa'am //
> gzhan-la-smod-pa nyid dang ni //
> gshe bcas 'gyed dang bcas gyur-pa //
> de-tshe shing bzhin gnas-par-bya //

[192] dus **gang-tshe bdag** dang rang-phyogs la yon-tan-brjod-pas **bstod**-pa-**lhur-len-pa'am** / yang mi-dga'-ba la-sogs-pa'i **gzhan**-gyi-phyogs **la** nyes-pa brjod-pas **smod-pa nyid dang ni** ngag gis gzhan la gnod-pa'i gtam gyis **gshe**-ba dang **bcas**-pa dang / rang-gzhan phan-tshun rtsod-pa'am **'gyed**-pa **dang bcas**-par **gyur-pa de**-dag gang-gi-**tshe** yang lus-ngag-yid-gsum byed-pa-med-par **shing bzhin**-du **gnas-par-bya** dgos so //

> inserted root text: stanza 51
>
> rnyed dang bkur-sti grags 'dod-pa'am //
> g.yog-'khor don-du-gnyer 'dod-pa'am //
> bdag sems rims-gro 'dod gyur na //
> de-tshe shing bzhin gnas-par-bya //

[193] zas gos sogs zang-zing-gi-dngos-po **rnyed**-par 'dod-pa **dang** stan-bting-ba dang phyag-'tshal-ba sogs gzhan gyis **bkur-sti** 'dod-pa dang rang gi yon-tan gzhan la **grags**-par **'dod-pa'am** / me-'bud chu-len la-sogs-pa'i las-byed-pa'i **g.yog-'khor** bzang-po **don-du-gnyer**-bar **'dod-pa'am** / **bdag** gi **sems** la **rim-gro** ste mal-sa-bca'-ba dang gzim-'geb sogs 'phral-gyis bsnyen-bkur **'dod**-par **gyur**-pa **na de**-dag gi **tshe** rang gi lus-ngag-yid-gsum de-dag gi rjes-su-mi-'brang-bar byed-pa-med-par **shing bzhin**-du **gnas-par-bya** dgos so //

> inserted root text: stanza 52
>
> gzhan-don yal-bar 'dor-ba dang //
> rang-don gnyer-bar 'dod-pa dang //
> smra-bar 'dod-pa'i sems byung na //
> de-tshe shing bzhin gnas-par-bya //

> inserted root text: stanza 50
>
> Whenever I am inclined to praise myself
> Or when I disparage others,
> Insult others or cause a quarrel:
> At such times I will remain (still), like a tree.

[192] (10*) **Whenever I am inclined to praise myself** and those of my group by proclaiming (our) qualities; **or** (11*) **when I disparage** those of the **other** group, such as those I dislike and so forth, by proclaiming their defects; or (12*) when I verbally **insult others** through hurtful conversations; **or** (13*) when I **cause a** fight or **quarrel** between myself and others: **at such times** when these (intentions arise), **I will remain** (still) **like a tree**, without any action of body, speech and mind.

> inserted root text: stanza 51
>
> Whenever I desire (material) gain, respect or fame;
> Whenever I intend to seek an entourage of servants,
> And when in my mind I desire (personal) service:
> At such times I will remain (still), like a tree.

[193] (14*) **Whenever I desire** to **gain** material goods such as food, clothing and so forth; or (15*) when I desire **respect** from others so that they arrange my seat, offer prostrations to me and the like; **or** (16*) when I desire **fame** so that my personal qualities (are known) to others; (17*) **whenever I intend to seek** an **entourage of** good **servants**, assistants who build fires, carry water and the like; **and** (18*) **when in my mind I desire** (personal) **service**, that is to say immediate service such as having my bed prepared, being tucked into my blankets and so on: **at such times I will remain** (still), **like a tree**, without following up on these (wishes) with body, speech and mind.

> inserted root text: stanza 52
>
> Whenever I desire to give up (working for) the benefit of others
> And desire to pursue my personal welfare,
> And when a thought of wishing to speak arises,
> At such times I will remain (still), like a tree.

[194] rang gis sgrub-par nus-pas **gzhan-don** chung-ngu nad-g.yog lta-bu **yal-bar 'dor-ba dang** rang-don chung-ngu chos-gral la-sogs-par 'dug-sa lta-bu 'doms-pa sogs **rang-don-gnyer-bar 'dod-pa dang** de-yang rang-don-gnyer-ba dran-shes-kyis-zin-pa dge-bshes-'ben gyi rnam-thar lta-bur dgos so // chags-sdang nyon-mongs-pa'i-gtam dang rang-gar don-med-pa'i lung-ma-bstan-gyi-gtam sogs kha mi-dge-ba'i bang-mdzod nyes-ltung gi 'byung-sgo yin-pas **smra-ba**'am bshad-pa**r 'dod-pa'i sems byung**-bar gyur **na de-tshe shing bzhin**-du **gnas-par-bya** /

> inserted root text: stanza 53
>
> mi-bzod le-lo 'jigs-pa dang //
> de-bzhin spyi-brtol mu-cor dang //
> rang-gi-phyogs zhen-sems byung na //
> de-tshe shing bzhin gnas-par-bya //

[195] bzod-pa'i mi-mthun-phyogs sran-**mi-bzod**-pa dang brtson-'grus kyi mi-mthun-phyogs **le-lo** dang bya-dka'-ba'i-spyod-pa dang stong-pa-nyid thos-pas de-dag la **'jigs**-pa'am skrag-**pa dang de-bzhin spyi-brtol** te pho-tshod-kyi-bya-ba dang **mu-cor** te ma-brtags-pa'i-gtam skad-cha-tshig-'chal 'dra-mi-'dra-sna-tshogs-pa bshad-pa **dang** / **rang-gi-phyogs** dga'-ba'i mthun-grogs la chos 'jig-rten gang la'ang bzang ngo snyams-pas **zhen**-cing-chags-pa'i-**sems byung na de-tshe shing bzhin gnas-par-bya** /de-yang rang-phyogs kyi bla-ma sogs la dad-mdog-byed-pa phal-cher phyogs-zhen yin-pas dad-pa dang phyogs-zhen ma-nor-ba dgos zhes gsungs /

> inserted root text: stanza 54
>
> de-ltar kun-nas-nyon-mongs dang //
> don-med brtson-pa'i yid brtags nas //
> de-tshe dpa'-bos gnyen-po yis //
> de ni brtan-por gzung-bar-bya //

[194] (19*) **Whenever I desire to give up** (working for) the minor **benefit of others**, for instance by being a nurse, despite being able to do so; **and** (20*) when I **desire to pursue my personal welfare** such as by being particular about minor personal benefits, like (demanding) a (special) seat in a dharma gathering—in this regard (one should know) that pursuing one's personal benefits must be embraced by mindfulness and introspection, as in the biography of Geshe Ben—**and**, (21*) since the mouth—(which entertains) conversations (that give rise to) afflictions such as attachment and aversion, and ordinary and pointless conversations about insignificant matters,[22]—is a treasury of non-virtue, a source of defects and downfalls, **when a thought of wishing to speak** or talk **arises, at such times I will remain** (still), **like a tree**.

> inserted root text: stanza 53
>
> Whenever (I am) impatient, lazy and fearful,
> Likewise when (I am) boastful or when (I talk) nonsense;
> When thoughts of attachment to my own group arise,
> At such times I will remain (still), like a tree.

[195] (22*) **Whenever** I am **impatient**, not (able to) bear hardship, the opposite of patience; and (23*) when I am **lazy**, the opposite of diligence; **and** (24*) when I become **fearful** or frightened on hearing about the (bodhisattva) conduct, which is difficult to perform, or about emptiness; **likewise** (25*) **when** I am **boastful** [spyi brtol], that is to say (when I display) pretentious behavior; or (26*) **when** I (talk) **nonsense** [mu cor], that is to say (when I engage in) various kinds of worthless chatter, talk that has not been well considered; and (27*) **when thoughts of attachment** and clinging **to my own group arise** because I think, "My beloved friends are good in all ways, (both) worldly and dharmic," **at such times I will remain** (still), **like a tree**. Thus, (Paltrül Rinpoche) taught, "One must not mistake biased attachment for faith, since a display of pretentious faith toward one's own teacher is biased attachment."

> inserted root text: stanza 54
>
> Having in this way examined (whether or not) thought of afflictions
> Or of pursuing what is meaningless (have arisen),
> The hero will at such times hold steady this (mind of his)
> By (applying) the (respective) antidote.

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[22] Insignificant or neutral talk [lung ma bstan gyi gtam] is a talk that is neither virtuous nor non-virtuous.

[196] sngar-bstan-pa **de-ltar** chags-sdang sogs **kun-nas-nyon-mongs**-pa nyes-spyod-kyi-'byung-sgo-nyi-shu-rtsa-bdun-po la-sogs-pa la brtson-pa **dang** sa-rko rtsva-gcod sa-ris-bris-ba la-sogs-pa'i **don-med**-pa la **brtson-pa'i yid** byung-ma-byung la legs-par-**brtags** te ngos-zin-par-byas **nas** rang gi yid nyon-mongs-pa dang don-med-pa la brtson-pa **de-tshe dpa'-bos** te byang-chub-sems-dpa' yis de-dang-de'i **gnyen-po** rang-rgyud la brten-pa **yis** sems **de ni** nyon-mongs-pa'i yul dang don-med-pa'i yul la mi 'chor-ba'am mi g.yengs-par **brtan-por-gzung-bar-bya** zhing lus-ngag gnyis kyang rtog-ngan gyi rjes-su-'brang du 'jug mi rung no //

[197] mtshams la 'dug-pa sogs lus-ngag-yid-gsum gyis chos gang sgrub na gzhan-gyi-lad-mo-byas-pas mi 'ong-bas dge-ba-byed-pa'i-dngos-po-dgu-po 'di-dag dang ldan nas sgrub dgos la /

> inserted root text: stanza 55
>
> shin-tu nges dang rab-dad dang //
> brtan dang gus dang zhe-sar bcas //
> ngo-tsha shes dang 'jigs bcas dang //
> zhi zhing gzhan-dga-' byed la brtson //

[198] de gang zhe na / chos gang byed na de'i sbyor-dngos-rjes-gsum gyi don la mkhas shing the-tshom med-pas **shin-tu-nges**-pa **dang** / de'i don la yid-ches-pas **rab**-tu-**dad**-pa **dang** / de bsgrub-pa la dam-bcas-pa'i-dam-bca' **brtan**-pos zas sogs med-pa dang na-ba sogs kyi rkyen-dbang-du-mi-gtong-ba dang / de bsgrub-pa la sems **gus** shing dga'-ba **dang** / rang gi mkhan-slob bla-ma sogs mchod-'os la lus dang ngag gis **zhe-sar bcas**-pa dang / rang-ngos-nas **ngo-tsha shes**-pa **dang** bla-ma dang sangs-rgyas byang-sems gzhan-ngos-nas skrag-pa'am **'jigs**-pa dang **bcas**-pa **dang zhi zhing** ste spyir dbang-po-lnga'i-sgo dang khyad-par mig rna-ba sems gsum gyi dbang-po'i-sgo-sdom dgos la / ma bsdams na chags-sdang sogs skye-bar 'gyur ro //

[196] As shown before, **having in this way** carefully **examined** whether or not **thoughts of** pursuing **afflictions** such as anger, desire and so forth, the twenty-seven gates of mistaken conduct **or** (thoughts) **of pursuing something meaningless**, (actions) such as digging the earth, plucking the grass, drawing patterns on the ground and so forth, have arisen, and having identified (these thoughts), **the hero**, that it to say the bodhisattva, **will at such times** when his mind is pursuing afflictions or something meaningless, **hold steady this** mind of his **by** applying **the** respective **antidote** to his mind, without slipping away or becoming distracted by objects of afflictions and meaningless objects, and will not deem it proper to follow negative thoughts with his body and speech.

[197] If one practices any kind of dharma with one's body, speech and mind, such as staying in retreat and the like, imitating others will not be adequate. Therefore, one must practice (any dharma) while possessing the (following) 'nine points of practicing virtue'.

> inserted root text: stanza 55
>
> (Being) very certain and highly devoted,
> Firm, respectful and polite;
> Possessing a sense of shame, (being) apprehensive and peaceful,
> I should strive to delight others.

[198] Were one to ask what these are, (they are explained as follows): If one practices any kind of dharma, by being learned in the meaning of the beginning, main and concluding parts, and by having no doubts, (1) one is **very certain**. By being convinced of (the dharma's) meaning, (2) one is **highly devoted**. By (3) being **firm** in one's commitment, being committed to accomplish the (dharma), one will not fall under the power of circumstances such as lack of food, sickness and the like. To accomplish (the dharma) one needs (4a) a mind that is **respectful** and happy. (4b) One must be **polite** with one's body and speech to those who are worthy of offerings such as one's preceptor [mkhan po], master [slob dpon], guru and so forth. Regarding oneself, (5a) one should **possess a sense of shame**, and in the presence of others—one's master, the Buddha and the bodhisattvas—(5b) one should be intimidated or **apprehensive** (about violating one's precepts). (6a) One must be **peaceful**, that is to say one must in general control the gate to the five sense organs, particularly the gates to the organs of the eyes, ears and mind. Without controlling these, they will give rise to desire, anger and so forth.

[199] gal-te chags-sdang rnam-g.yeng sogs che-bas dbang-po'i-sgo-bsdams mi thub snyam-pas rang gis rang brnyas te rang phung rang gis byed mi rung ste dang-po-nas chags-sdang sogs med-pa zhig gis dbang-po'i-sgo-bsdams te mchog-tu lung-bstan thob-pa ma yin te 'di-ltar / dper-na 'dod-chags-can gcung-mdzes-dga' dang zhe-sdang-can rab-'byor dang gti-mug-can lam-chung-pa la-sogs-pa lta-bu yin-pas brtson-pa la 'bad-par-bya'o //

[200] zhi-dul-gyi-spyod-pa la-sogs-pa de-yang **gzhan dga'**-bar-**byed**-pa kho-na'i don **la brtson**-par-bya dgos te byang-sems rnams yul-gnyan-po yin-pas gzhan sems ma-dad-pa bsrung dgos so //

> inserted root text: stanza 56
>
> phan-tshun mi-mthun byis-pa yi //
> 'dod-pa rnams kyis mi skyo zhing //
> nyon-mongs skyes-pas 'di-dag gi /
> sems 'di byung snyam brtser-ldan dang //

[201] kha-gcig mgu na kha-cig khro-bas **phan-tshun mi mthun**-par gnas-pa'i **byis-pa** so-so'i-skye-bo **yi 'dod-pa** tha-dad-pa yin-pas na rang gis byang-chub-sems-dpa'i-spyod-pa spyad na la-la dga' ste bstod-pa sogs byed cing la-la mi dga'-bar smad-pa sogs byed-pa **rnams kyis mi skyo zhing** gal-te skyo-bar-gyur na byang-chub-sems kyi bar-chad-du-'gyur-ba sngon shā-ri'i-bu dang rang-rgyal-gyi-gtam bzhin dang /

[202] rang mi skyo-bar ma zad / sems-can mos-pa sna-tshogs-pa'i dbang gis chags-sdang sogs **nyon-mongs-pa skyes**-pa la rag-las-**pas** sam de'i dbang-du-song-ba'i byis-pa **'di-dag gi** byang-chub-sems-dpa'i-spyod-pa chos-sgrub-pa sogs la mi dga'-ba'i **sems 'di**-lta-bu rang-dbang-med-par **byung**-ba'o **snyam** ste sems-can ma-rungs-pa de-dag la byang-chub-sems-dpa' rnams ni lhag-par-**brtser** te brtse-ba chen-po dang **ldan**-par 'gyur-ba **dang** /

[199] If one thinks, "I cannot control the gate of my sense organs because my distractions of desire and anger are (too) great," one is disempowering oneself, in other words defeating oneself, and this is not correct. A person who was without desire, aggression and so forth from the very outset would not have received a prediction (from the Buddha) about becoming exalted after controlling his sense gates, as for example (Buddha's) nephew, the handsome Nanda,[23] who was a lustful person, Subhūti,[24] who was an angry person, and Cūḍapanthaka,[25] who was an ignorant person. Therefore, one must be diligent in striving.

[200] Moreover, through peaceful and tame conduct and the like **I should strive** with the sole aim (6b) **to delight others**. Since bodhisattvas are perilous objects, they must protect the minds of others against disbelief.

> inserted root text: stanza 56
>
> I will not be disheartened by the desires
> Of child-like (beings) who live in mutual discord.
> (Bodhisattvas) are endowed with love and think, "This mindset
> Of these (child-like beings) has arisen born from afflictions."

[201] When I engage in the bodhisattva conduct (7) **I will not be disheartened by** (the fact that) some like (my conduct) and praise me, and others dislike (my conduct) and slander me, because **the desires of the child-like** ordinary beings, **who live in mutual discord**, differ, some being pleased while other are angry. If I do become disheartened, this will pose an obstacle for (my) bodhicitta (practice), as (is told) in the ancient story of Śāriputra and Rangyal.[26]

[202] Not only should I avoid becoming disheartened, but (in general) bodhisattvas (7) **are endowed with** special **love**, that is to say great love, toward these untamed sentient beings, and they think, "**This** kind of **mindset of these** child-like beings, displeased by the conduct of the bodhisattvas, the practice of dharma and so forth, has helplessly **arisen, born from** or based on **afflictions** such as desire, anger and so forth, due to the power of sentient beings' various inclinations."

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[23] See the *Kalpalatā*, page 460; *Heaven Tree*, pages 50-53

[24] See *gtam rgyud*, page 645-648, dge slong rab 'byor gyi gtam rgyud.

[25] Cūḍapanthaka [lam chung pa / lam phran bstan]. See *Tibetan Religious Art*, pages 98-102

[26] See chapter 4, text section 86.

inserted root text: stanza 57

kha-na-ma-tho med dngos la //
bdag dang sems-can dbang-byas shing //
sprul-pa bzhin-du nga-med-par //
yid 'di rtag-tu gzung-bar-bya //

[203] rang gang la 'jug na **kha-na-ma-tho**-ba-**med**-pa'i-**dngos**-po **la bdag** gi dbang-du-byas te chos-nyan-pa dang / zas-za-ba la-sogs-pa **dang** gzhan **sems-can** gyi **dbang**-du-**byas** te chos-bshad-pa dang sbyin-pa-gtong-ba la-sogs-pa la 'jug dgos **shing** de-dag la 'jug-pa'i tshe yang **sprul-pa** la ngas 'di byas so byed do bya'o snyam-pa la-sogs-pa'i nga-dang-nga-yir-'dzin-pa-med-pa **bzhin-du** nga-dang-**nga**-yir-'dzin-pa-**med-par yid 'di** dus-**rtag-tu gzung-bar-bya** dgos so //

inserted root text: stanza 58

ring-zhig lon nas dal-ba'i mchog /
thob-pa yang-dang-yang bsams nas //
sems de-lta-bur ri-rab ltar //
rab-tu-mi-gyo bzung-bar-bya //

[204] dus-**ring**-mo-**zhig lon nas** ma rnyed-pa'i **dal-ba'i-mchog** ste mi-lus-rin-po-che shin-tu rnyed-par-dka'-ba da-res rnyed-pa'am **thob-pa** 'di don-yod-par-bya dgos so // zhes **yang-dang-yang**-du **bsams nas** dal-'byor-rnyed-dka'-ba bsgom-pa la-sogs-pa'i **sems de-lta-bu** dper-na ri-yi-rgyal-po-**ri-rab** rkyen gang-gis-kyang mi g.yo-ba ltar sdig-grogs la-sogs-pas ji-ltar bsgom-pa'i don las **rab-tu mi g.yo**-bar brtan-par-**gzung-bar-bya** dgos so //

[205] gnyis-pa dge-ba-chos-sdud-kyi-tshul-khrims la / bslab-pa la mi slob-pa'i rgyu lus la chags-pa spang dgos-par bstan-pa / bsgrub-pa'i-thabs la mkhas-par-bya-ba dang gnyis las /

> inserted root-text: stanza 57
>
> Concerning actions free from misdeeds,
> Acting for my own purposes and for (the purposes of other) sentient beings,
> I will constantly maintain the thought
> (That my actions are) like an apparition, without an 'I'.

[203] **Concerning actions free from misdeeds,** when I enter into any (action), I must engage either in **acting for my own purposes**, in other words studying the dharma, eating food and so on, **or** in acting **for** the purposes of other **sentient beings**, in other words expounding the dharma, giving donations and the like. When engaging in these (actions), (8) **I will constantly maintain the thought** that (my actions are) just **like an apparition, without** any fixation on **an 'I'** and 'mine', without any fixation on an 'I' and 'mine' such as thinking (about the apparition): "I have created it, I am creating it or I will create it."

> inserted root text: stanza 58
>
> Thinking again and again,
> "I have obtained after a long time (a human body), the supreme freedom,"
> I will maintain such a frame of mind
> As utterly unshakeable as Mount Sumeru.

[204] (9) **Thinking again and again**, "Since **I have** now **obtained** or achieved **after a long time the supreme freedom**, this precious human body which is very difficult to obtain, I must make it meaningful," **I will maintain such a frame of mind,** meditating on the difficulty of obtaining the (eight) freedoms and (ten) advantages and so on, just **as** firm and **utterly unshakable**—by evil friends or others—from the topic to be meditated upon, **as Mount Sumeru**, the king of mountains, for example, is not shaken any circumstance.

The discipline of practicing virtuous dharmas

[205] Second, the discipline of practicing virtuous dharmas has two (points): (1) explaining the necessity of giving up attachment to one's body, the reason for not training in the trainings and (2) becoming learned in the methods of practice.

> inserted root text: stanza 59
>
> bya-rgod sha la chags-pa yis //
> phan-tshun kun-tu bshal-khrid kyang //
> yid khyod mi dgar mi byed na //
> da-ltar ci-phyir kha-ta-byed //

[206] dang-po ni de-ltar sems 'dis lus la gces-spras-byas te ltogs na zas dang skom na btung-ba ster zhing tha-na gzhan gyis mig sna tsam la skyon-brjod na'ang de-dang-de'i lan-brjod nas lus 'di bsrung-ba'i sems spang-bya'i-rnam-rtog de la lus la gces-'dzin gcod-pa'i gnyen-po'i rnam-rtog gis rtsod-pa-lhur-byas te bshad-pa **bya-rgod** dang lce-spyang sogs **sha la chags** shing zhen-**pa yis** rgyu-ma la-sogs-pa **phan-tshun kun-tu-bshal** shing **khrid** de zos **kyang** de'i-tshe **yid khyod** kyis bya-rgod la-sogs-pa de-dag la **mi dgar** te mi dga'-bar **mi byed**-par 'dug **na** ni deng-sang ngam **da-lta** yang **ci-phyir** lus 'di la chags shing zas-gos la-sogs-pas phan-pa bsgrub cing gnod-pa bsrung-ba'i don-du **kha-ta-byed** te byed-par-mi-rigs so //

> inserted root text: stanza 60
>
> lus 'di bdag gir gzung-byas nas //
> yid khyod ci-phyir srung-bar-byed //
> khyod dang 'di gnyis so-so na //
> des-ko khyod la ci-zhig-bya //

[207] **lus 'di** bdag gam **bdag-gir** bzung-bar-**byas nas yid khyod** kyis zas gos sogs kyis **ci-phyir** lus 'di **srung-bar-byed** de byed mi rigs te / sems sam yid **khyod dang** pha-ma'i-khu-khrag gi rang-bzhin gyi lus-bem-po **'di gnyis** tha-dad dam **so-so**-ba yin **na** lus **des-ko** sems **khyod la ci-zhig-bya** ste dgos-pa-med do //

Explaining the necessity of giving up attachment to one's body, the reason for not training in the trainings

> inserted root text: stanza 59
>
> Mind, if you are not upset
> When vultures greedy for flesh
> Drag and toss (the body) back and forth,
> Then why do you now treasure it (so much)?

[206] First: Since this mind (of mine) holds the body dear, I feed it when it is hungry and give it drink when it is thirsty. When others merely remark on the defects of (my) eyes or nose, I reply (angrily) with this and that. The remedial thought that cuts through holding the body dear argues[27] with the mindset of protecting this body, a thought that must be overcome, and says: "**Mind, if you are not upset**, meaning not unhappy, with vultures and the like, at the time **when vultures**, jackals and others, eager and **greedy for flesh**, **drag and toss** the intestines and so forth **back and forth**, and eat them, **then why do you** today or **now** cling to this body**, treasure it**[28] (so much) that you work for its welfare with food and clothing and protect it from harm**?**" It is not proper to do that.

> inserted root text: 60
>
> Holding this body as 'mine',
> Why, mind, do you protect (this body) so?
> Since you and this (body) are two separate (entities),
> What use has this (body) for you?

[207] **Holding this body as** 'I' or **'mine', why, mind, do you protect** this body **so**, with food, clothing and the like**?** To do this is not proper. **Since you**, mind, meaning 'dualistic mind', **and this** physical body, which is of the nature of your parents' sperm and blood, **are two** different and **separate** (entities)**, what use has this body for you,** mind? It has no use.

---

[27] To engage in a discussion, to engage in a dispute [rtsod pa lhur byed pa / rtsod pa dang du len pa].

[28] The term 'Kata' [ka ta] has the connotation of 'to hold dear' [gces par 'dzin pa] or 'to treasure' [gces spres], 'to be biased about something' [phyogs ris byed pa] and 'to protect' [srung skyob byed pa].

> inserted root text: stanza 61
>
> rmongs-pa'i yid khyod ci-yi-phyir //
> shing gzugs gtsang-ma gzung-mi-byed //
> mi-gtsang tshogs kyi 'khrul-'khor 'di //
> rul-ba bsrungs te ci-zhig-rung /

[208] bdag gnas-pa'i rten tsam-du mkho'o zhe na / blang-dor la **rmongs-pa'i yid khyod** gnas-pa'i rten zhig mkho na **ci-yi-phyir**-na **shing**-gi-mi-**gzugs gtsang-ma** zhig la bdag gi lus zhes **gzung**-bar-**mi-byed** de byed rigs kyi sha-khrag la-sogs-pa'i **mi-gtsang**-ba'i-rdzas-so-drug 'dus-pa'i **tshogs kyi** rang-bzhin rus-pa rgyus-pas-sprel-ba phar-rkyangs zhing tshur-bskum du yod-pa'i **'khrul-'khor** bu-ga'i-sgo-dgu nas mi-gtsang-ba 'dzag-pa **'di**-'dra'i **rul-ba** yi lus ngan-pa btsog-pa 'di **bsrungs te ci-zhig-rung** ste dgos-pa-med do //

[209] de-yang rul-ba ni zas-zos-pa'i dvangs-ma sha tshil sogs dang snyigs-ma rul-ba rgyu long du gnas-pa la srin-bu brgyad-khri gnas-par dga'-bo-mngal-'jug-gi-mdo las gsungs shing gshang gci la dri-ma ngan-pa bro-ba'ang de'i dbang gis yin no //

> inserted root text: 62
>
> thog-mar pags-pa'i-rim-pa 'di //
> rang gi blo yis tha-dad-phye //
> sha yang rus-pa'i-dra-ba las //
> shes-rab mtshon gyis gud-du-phye //

[210] de-'dra'i rul-ba zhig yin kyang snying-po-yod-pas bsrung ngo snyam na / **thog-mar** lus kyi **pags**-pa la sogs-**pa'i rim-pa 'di rang gi blo** shes-rab-kyi-mtshon-cha rnon-po dang 'dra-ba **yis** pags-pa dang sha **tha-dad**-du rnam-par-**phye** ste bltas na mi-gtsang-ba dri-mi-zhim-pa shin-tu 'jigs-pa skye-ba'i gnas las gzhan-ci-yang-med do // **sha yang rus-pa'i-dra-ba** rnams **las** blo **shes-rab**-kyi-mtshon **gyis gud-du**-tha-dad-du-**phye** zhing brtags-pa dang

> inserted root text: stanza 63
>
> rus-pa rnams kyang dbye-byas nas //
> rkang gi bar-du blta-bya zhing //
> 'di la snying-po ci-yod ces //
> bdag-nyid kyis ni brtag-par-gyis //

> inserted root text: stanza 61
>
> Mind, so confused,
> Why do you not grasp onto a clean, wooden form?
> Why do you protect
> This foul machine, a mass of impure (substances)?

[208] If (the mindset of protecting this body) were to reply, "I merely need a support where I can stay," (the answer would be): "**Mind, so confused** about what to do and what to avoid, if you need a support where you can stay, **why do you not grasp onto a clean wooden** human **form** and say, 'This is my body'**?** Since that would be proper, **why do you protect** this dirty, base body, **this foul machine**, issuing impurities from nine holes, consisting of bones connected by tendons that can be stretched and bent, which is in nature **a mass** comprised **of** thirty-six **impure** substances such as flesh, blood and so forth**?** It is useless (to protect it).

[209] Furthermore, concerning (the term) 'foul', the *Nanda-garbhāvakrānti-sūtra* says that eighty thousand (types) of bacteria are living in the pure essence of what one has eaten such as flesh, fat and so forth, and in the decomposed essence, the foulness that remains in the small intestine [rgyu ma] and in the large intestine [long ga]. They enjoy the stench of excrement and urine, and it is due to these (bacteria that food becomes foul).

> inserted root text: 62
>
> First of all, with your intellect separate (from the flesh) the layers of your skin
> (From the flesh) the layers of your skin.
> (Next), with the wisdom scalpel
> Separate as well the flesh from the skeleton.

[210] If you, (mindset of protecting this body), think you must protect (the body) because it has an essential core although it is such a foul (entity, consider the following): "**First of all**, when—**with** the sharp wisdom scalpel of **your intellect**—you **separate** from the flesh **the layers of your** body's **skin** and so forth and inspect (the layers), nothing is left except something unclean, bad-smelling and very frightening. (Next), **with the wisdom scalpel** of your intellect, **separate as well the flesh from the skeleton** and examine it.

> inserted root text: stanza 63
>
> And having split open even the bones
> Look right into the marrow.
> Examine for yourself,
> "Where is its essential core?"

[211] **rus-pa rnams kyang** lhu-tshigs sogs so-sor-tha-dad-du-**dbye**-bar-**byas nas** nang-du **rkang gi bar-du** legs-par **blta**-bar-**bya zhing** lus **'di la** phyi-nang gang-du **snying-po** 'dod-bya yid-'ong gi dngos-po gtsang-ba sogs **ci**-zhig-**yod ces** / **bdag** rang-**nyid kyis ni** blo shes-rab kyis de-ltar so-sor-dpyod de **brtags-par-gyis** dang /

> inserted root text: stanza 64
>
> de-ltar 'bad de btsal kyang der //
> khyod kyis snying-po ma mthong na //
> da-dung ci-phyir chags-tshul gyis //
> khyod ni lus 'di srung-bar-byed //

[212] **de-ltar 'bad de** 'dod-bya yid-'ong gi dngos-po ci-yod ces **btsal kyang** lus **der** sems **khyod kyis snying-po** 'dod-bya yid-'ong gi dngos-po ci-yang **ma mthong na** / ma mthong bzhin-du **da-dung** yang **ci-phyir**-na lus 'di la zhen cing **chags**-pa'i-**tshul-gyis** / sems **khyod** kyis **ni lus** mi-gtang rul-ba dri-mi-zhim-pa **'di srung-bar-byed** de byed mi rigs so //

> inserted root text: stanza 65
>
> khyod kyis mi-gtsang bzar mi rung //
> khrag kyang btung du mi rung la //
> rgyu lto'ang gzhib tu mi rung na //
> lus kyis khyod la ci-zhig-bya //

[213] lus 'di bdag la nye-bar-mkho-ba'i phyir los-bsrung snyam na ci-zhig mkho ste sems **khyod kyis** lus **mi-gtsang**-ba 'di **bzar** ni **mi rung** zhing **khrag** dang rnag la-sogs-pa dag **kyang btung du ni mi rung la** / **rgyu**-ma dang **lto'ang** ste long-kha la-sogs-pa'ang **gzhib**-pa'am 'jib **tu mi rung na** / 'di-'dra'i mi-gtsang-ba'i **lus kyis** sems **khyod la ci-zhig-bya** ste ci-yang mi mkho'o //

> inserted root text: stanza 66
>
> nyis na va dang bya-rgod kyi //
> zas kyi don-du 'di bsrung rigs //
> mi 'o-cog gi lus 'di ni //
> bkol-bar-bya-ba nyid du zad //

[211] **Having** separated and **split open even the bones** such as the joints and so forth, **look** inside, **right into the marrow**. Thus,individually analyze them with the wisdom of your intellect and **examine for yourself**, "**Where** in this body, outside or inside, **is its essential core**, a clean, beautiful and desirable substance**?**"

> inserted root text: stanza 64
>
> If, even when searching diligently in this way
> You cannot find any essential core,
> Then why do you now still guard this body
> With so much attachment?

[212] **If, even when searching diligently in this way**, (thinking), 'What desirable and beautiful substance could there be?' **you,** mind, **cannot find any essential core**, any desirable and beautiful substance in this body, **then**, mind, as there is nothing to find **why do you now still guard this** unclean, foul and bad-smelling **body with so much** clinging and **attachment?** It is not proper to do so.

> inserted root text: stanza 65
>
> If this impure (body) is unfit for you to eat,
> If even its blood is not fit to drink,
> And if its small intestine and stomach are unfit to be sucked,
> Then what is the use of such a body?

[213] If (the mindset of protecting this body) thinks, "Because this body is very necessary for me, I must of course protect it," then what is its (actual) use? Mind, **if** this **impure** body **is unfit for you to eat, if even its blood**, pus and so forth **are not fit to drink**, **and if its small intestine and stomach**, meaning its large intestine and so forth, **are unfit to be sucked**, **then** mind, **what is the use of such a**n impure **body?** It has no use at all.

> inserted root text: stanza 66
>
> On the other hand, if (you, mind), guard
> This (body) as food for jackals and vultures, it is appropriate.
> This body of human beings
> Should be employed only (to practice virtue).

[214] rgyu-mtshan des-na gcig-tu-na lus 'di bsrung ba la dgos pa ci yang med la / **nyis**-su-**na** gtsang-btsog-med-pa'i **va dang bya-rgod** sogs **zas kyi don-du** sems khyod kyis lus **'di bsrung**-ba yin na **rigs** shing 'thad ces smad-pa'i-tshig go //

[215] de-ltar lus la phyi-nang kun-tu brtags na snying-po ci-yang-med-kyang de la snying-po zhig len dgos la de ji-ltar len na /

> sems ni kun-la-dbang-bsgyur rgyal-po 'dra //
> lus ni dge-sdig kun gyi g.yog-po yin //

zhes-pa-ltar lus 'di dge-ba bsgrub-pa'i g.yog-tu-bkol thub na 'gro-drug gi lus kyi nang-nas dam-pa'i-chos bsgrub-pa la mi-yi-lus 'di mchog yin-pas de la snying-po-len-pa'i phyir-du bla-ma dang grva-pa mtho-dman drag-zhan sogs / **mi-'o-cog** ste mir-gyur-pa mtha'-dag **gi lus 'di ni** dge-ba bsgrub-pa'i g.yog-tu-**bkol-bar-bya-ba nyid-du zad** ces de-las-gzhan-byed-du-med-do //

> inserted root text: stanza 67
>
> 'di-ltar khyod kyis bsrungs kyang ni //
> 'chi-bdag brtse-ba-med-pa yis //
> phrogs te bya dang khyir byin na //
> de-tshe khyod kyis ci-byar-yod //

[216] de-yang lus la mngon-zhen can rnams kyis rang lus la kha zas rgyab gos rgyan-cha sogs ci-'dod ci-dgyes kyis **'di-ltar** sems **khyod kyis** 'bad-pas lus 'di **bsrungs**-bar-byas **kyang ni 'chi-bdag**-gshin-rje **brtse-ba** snying-rje **med-pa** de **yis** dbang-med-du khyed las **phrogs te bya**-rgod sogs dang **khyir byin** nas de-dag gis za-bar-byed **na** / **de-tshe** sems **khyod kyis ci-byar-yod** de bya-thabs-ci-yang-med-do //

> inserted root text: stanza 68
>
> bran-g.yog bkol-du-mi-btub la'ang //
> gos la-sogs-pa mi sbyin na //
> lus 'di bsnyod kyang gzhan 'gro na //
> khyod ko ci-ste sha-thang gso //

[214] "For this reason on the one hand [gcig tu na] there no need at all to protect this body. **On the other hand** [nyis su na], **if** you, mind, were to **guard this** body **as food for jackals and vultures**, who lack (any notion of) clean and dirty, **it is appropriate** and reasonable." But these are words of contempt (spoken to a mind that clings to the body).

[215] But, if you have scrutinized the body like this all over, inside and out, and if you must make use of it, although an essential core does not exist at all, then this is how to utilize it:

> Mind is like a king who exerts power over everything.
> The body is like a servant to (carry out) all virtue and negativity.

"Thus, if you can employ this body as a servant to practice virtue, then for the practice of the sublime dharma this human body is the best among the bodies of the six classes of beings. In order to utilize this (body), **this body of human beings**—meaning all humans including masters [bla ma] and monks, high and low, powerful and weak, and so forth—**should be employed only**[29] as a servant to practice virtue." There is nothing else for it to do.

> inserted root text: stanza 67
>
> Though you, (mind), have guarded (this body) in this manner,
> Nevertheless, when you are taken away by the merciless lord of death
> And (your body) is given to the vultures and dogs,
> What will you do at that time?

[216] Furthermore, **though you**, mind, **have** diligently **guarded** this body **in this manner** by (giving it) whatever it wants and whatever it delights in such as food to its mouth and clothing and jewelery to its torso, (the same as) those who strongly cling to their bodies, **nevertheless, when you are** helplessly **taken away by the merciless** and uncompassionate Yama, the **lord of death**, **and** (your body) **is given to vultures and dog**s and eaten by them, **what will you do at that time?** You cannot do anything at all.

> inserted root text: stanza 68
>
> If servants, when they cannot be put to work,
> Are not given clothing and so forth,
> Then, since (your body) will part (from you) although (you) have fed this body,
> Why do you exhaust yourself in caring for it?

---

29 'Only' [nyid du zad] means 'only that' [de kho na las] or 'nothing else but that' [de gcig po ma thogs].

[217] **bran-g.yog** las-la-**bkol-du-mi-btub** ste las legs-par mi byed-pa de **la'ang** / rje-bo'am dpon-po des zas dang **gos la-sogs-pa mi sbyin na** / sems khyod kyis **lus 'di** zas gos sogs kyis **bsnyod**-pa'am gsos **kyang** sems khyod dang lus gnyis mthar 'bral zhing so-sor **gzhan**-du **'gro**-bas rang la mi phan **na** / sems **khyod ko ci-ste sha-thang** ste dka'-tshegs chen-pos 'di zas gos sogs kyis **gso** ste gso mi rigs so //

> inserted root text: stanza 69
>
> 'di la gla-rngan byin nas ni //
> da ni rang-gi-don byed chug /
> phan-pa-med-par 'di la ni //
> thams-cad sbyin-par-mi-bya'o //

[218] des-na sngar-bzhin-du lus la zhen mi 'dug-par gla-byin nas las-bcol-ba bzhin-du lus **'di la** dam-pa'i-chos legs-par-bsgrub-pa'i **gla** dang **rngan**-pa lta-bur mtha'-gnyis la ma ltung-ba'i lto-'grang lhag-skyob tsam-gyis zas-gos la-sogs-pa'i 'tsho-ba **byin nas ni** / **da ni rang gi don** de dam-pa'i-chos la thos-bsam-sgom-pa sogs **byed**-du-**chug**-cig / tshe-phyi-ma la **phan-pa** dam-pa'i-chos shig bsgrub-pa'i don **med-par** lus **'di la ni** zas gos sogs yod na yod-tshad **thams-cad sbyin-par-mi-bya'o** ste lus 'di'i lto-rgyab kho-na mi bya'o //

> inserted root text: stanza 70
>
> 'gro dang 'ong-ba'i rten tsam tu //
> lus la gru yi blo-bzhag ste //
> sems-can rnams don sgrub-pa'i phyir //
> yid-bzhin gyi ni lus su bsgyur //

[219] thar-pa dang rnam-mkhyen du **'gro**-ba **dang** 'gro-ba'i don la **'ong-ba'i rten tsam-du lus la gru yi blo** tsam **bzhag ste** zhes gru la mtha'-gnyis la ma lhung-bar bsrung-ba ltar lus 'di la'ang bzang-ngan-gyi-mtha'-gnyis la lhung-ba'i zas gos kyis bsrung-bar-bya ste / **sems-can rnams** kyis **don** legs-par **bsgrub-pa'i phyir** bsam-pa-bzang-po byang-chub-tu-sems-bskyed de sbyor-ba bzang-po pha-rol-tu-phyin-pa-drug la legs-par bslab nas mthong-thos-dran-reg-gi-'gro-ba thams-cad don-dang-ldan-pa'i **yid-bzhin-gyi**-nor-bu-dbang-gi-rgyal-po lta-bu yi **ni lus su** ste rgyal-ba'i-sku ru **bsgyur**-bar-byos-shig /

[217] **If servants, when they cannot be put to work**, that is to say if they do not work well, **are not given** food, **clothing and so forth** by their master or lord, **then, since** eventually you, mind, and your body **will** separate and **part** and therefore (the body) will no longer benefit you, **even though** you, mind, **have fed** and nursed **this body** with food, clothing and the like, **why do you exhaust yourself**, meaning take great pains, **to care for it** with food, clothing and so forth**?**

> inserted root text: stanza 69
>
> After giving this (body) its wages and rewards,
> Let it now work for your own benefit.
> But if (this body) lacks (any) benefit
> Do not give this (body) everything.

[218] Therefore, not clinging to the body as (you did) before, just as when paying someone wages and putting him to work, **after giving this** body something like **wages and rewards** for practicing the sublime dharma well, provision such as food and clothing merely to fill its stomach [lto 'grang] and to protect it against cold [lhags skyob], without falling into the two extremes, **let it now work for your own benefit**, such as studying, contemplating and meditating upon the sublime dharma and so on. **But if** (this body) **lacks** the purpose of practicing the sublime dharma, (any) **benefit** for future lives, **do not give this** body **everything**, all the food and clothing which you own. That is to say, do not work exclusively to feed and clothe [lto rgyab] this body.

> inserted root text: stanza 70
>
> Consider the body as a boat,
> A mere support for going and coming.
> In order to work for the benefit of sentient beings,
> Transform (your body) into a body that fulfills all wishes.

[219] Simply **consider the body as a boat, a mere support for going** to liberation and omniscience **and** (for) **coming** (back into saṃsāra) to benefit beings; in other words just as one would maintain a boat without falling into the two extremes, guard this body with food and clothing, without letting it fall into the positive or negative extreme. **In order to work** well **for the benefit of sentient beings**, develop bodhicitta, the noble intention; train well in the six transcendental perfections, the noble application; and thus **transform** (your body) into the body of the victors, **into a body** that is like 'the king of (all) powers', 'the jewel **that fulfills all wishes**', which benefits all beings who see, hear, remember or touch it.

> inserted root text: stanza 71
>
> de-ltar rang-dbang yod kyis te //
> rtag-tu 'dzum-pa'i-bzhin-du-gyis //
> khro-gnyer ngo-zum yongs-thong ste //
> 'gro-ba'i bshes dang gsong-por gyis //

[220] gnyis-pa ni / **de-ltar** lus ngag gnyis sems la dbang zhing sems kyang gnyen-po'i sems la **rang-dbang yod**-par **gyis te** / dus-**rtag-tu** gzhan la blta na **'dzum-pa'i-bzhin-du-gyis** la khro-ba'i-rnam-'gyur **khro-gnyer**-bsdu-ba dang **ngo-zum** ste ngo-nag-po'i-lta-ba **yongs**-su-**thong ste** zhes ma byed-par **'gro-ba'i-bshes** te phan-'dogs-pa **dang** g.yo-dang-sgyu-med-pas drang zhing **gsong-por**-smra-bar **gyis** //

> inserted root text: stanza 72
>
> khri la-sogs-pa bab-col-du //
> sgra dang bcas-par mi dor ro //
> sgo yang drag-tu mi dbye ste //
> rtag-tu gcom-bskyungs dga'-bar-bya //

[221] **khri** dang mal-stan snod-spyod **la-sogs**-pa la 'dug-**pa** dang len-pa la-sogs-pa'i tshe **bab-col-du** ste ma-brtag-par **sgra dang bcas-par** mi 'dug cing **mi dor ro** // gal-te dor na gzhan-gyi-mig-sngar mi-mdzes-pas ma-dad-par-'gyur-ba dang / bla-ma dang mkhan-po sogs kyi ting-nge-'dzin la bar-du-gcod-pa la-sogs-pa'i gnod-par-'gyur-bas khang-pa sogs kyi **sgo yang** shugs **drag-tu mi dbye ste** / dus-**rtag-tu** rang skyon la bsam nas **gcom** zhes-pa bya-ba gang-la'ang 'ur-chen-po gzhan gyis mthong thos su mi 'gyur-ba'am med-pas **skyung**-ba la **dga'-bar-bya** dgos te dgon ri-khrod sogs gang-du-'dug-kyang sus kyang mthong thos med-pa zhig dgos so //

Becoming learned in the methods of practice

> inserted root text: stanza 71
>
> Having thus put (the remedial mind) in charge,
> Always present a smiling countenance.
> Utterly avoid frowns as well as angry looks.
> Be a friend to beings and be soft-spoken.

[220] Second: **Having thus** given control over body and speech to the mind, and having **put** the remedial mind **in charge** of mind itself, **always present a smiling countenance** when looking at others. **Utterly avoid**, meaning do not make, angry expressions, displaying **frowns** or **angry looks**, in other words the look of a dark face. **Be a friend to beings**, that is to say be helpful, **and** without any deceipt or pretence **be** frank and **soft-spoken**.

> inserted root text: stanza 72
>
> Do not thoughtlessly and noisily
> Toss around chairs and the like.
> Also do not violently open doors.
> Always delight in being humble.

[221] **Do not thoughtlessly**, that is to say without consideration, **and noisily** put down or **toss around chairs**, beds, kitchen utensils[30] **and the like**, when setting them down, picking them up and so on. If you toss (things) around, you may cause harm such as leading (others) to lose faith because (such behavior) does not look pleasant in the sight of others, or (you may cause the harm) of obstructing the samadhi of teachers, preceptors and the like. Therefore, **also do not violently open** the **doors** of houses and so forth. You must **always** consider your own mistakes and **delight in being humble** by 'avoiding being pretentious' [gcom skyung ba],[31] not making oneself seen or heard by others through making a big deal about everything. In other words, wherever you stay, be it in a monastery, a hermitage or any other (place), you should not be seen or heard.

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[30] 'Kitchen utensils' [snod spyod] refers to pots [snod], knifes [khri] and so forth, things that are used in the kitschen [thab tshang nang la 'bad rtsol gtang gi cha lag].

[31] 'Being humble' [gcom bskyungs] means: 1. to be soft-spoken [skad chung ngur smra ba]; 2. humble, unpretentious [khengs dregs spangs pa], abandoning showing off [ngam chos shugs chen po spangs pa].

> inserted root text: stanza 73
>
> chu-skyar byi-la chom-rkun dag //
> sgra-med 'jab cing 'gro-ba yis //
> mngon-par-'dod-pa'i don-sgrub-pa //
> thub-pas rtag-tu de-bzhin spyad //

[222] 'jig-rten na ma zhi-ba chu-skyar dang **byi-la** dang **chom-rkun**-pa **dag**-gis spyod-lam shin-tu 'jam-pos rkang lag la-sogs-pa'i **sgra-med**-par **'jab cing 'gro-ba yis** rang-rang gi **mngon-par-'dod-pa'i don** kha-zas la-sogs-pa **sgrub-pa** yin la de-ltar ma bsgrub na mi 'grub-pa yin na / **thub-pas** sam byang-chub-sems-dpas rang-gzhan gyi don-bsgrub-pa la dus-**rtag-tu de-bzhin**-du spyod-lam zhi-dul dang bag-yod-par **spyad** dgos-par smos-kyang-ci-dgos so //

> inserted root text: stanza 74
>
> gzhan la gzhen-bskul-'debs mkhas shing //
> ma-bcol phan-par-byed-pa'i ngag /
> gus-pas spyi-bos-blang-bgyis te //
> rtag-tu kun gyi slob-mar-gyur //

[223] **gzhan la gzhen-bskul-'debs**-pa ste rang la gzhan zhig gis khyod kyis mi-dge-ba ma byed bslab-pa slob-gnyer sogs gyis shig ces phan-pa'i kha-ta-byed-pa la **mkhas shing** / rang gis ched-du gnyer nas **ma bcol** bzhin-du chos dang 'jig-rten **phan-par-byed-pa'i ngag** ces kha-ta bsgrub tu rung mi rung ci-yin-kyang nga-rgyal dang khyad-gsod sogs mi byed-par re-zhig **gus-pas spyi-bor-blang-gyis te** chos dang mthun-pa rnams ni bsgrub cing mi mthun-pa rnams gzod-'dor zhing de la mi 'jug go // dus-**rtag-tu** 'phral-yun-du phan-par smra-ba **kun gyi** bka'-bzhin sgrub-pa'i **slob-mar-gyur**-pa lta-bu zhig byas nas

> inserted root text: stanza 75
>
> legs-par-smras-pa thams-cad la //
> dge-bar-gsungs zhes brjod-par-bya //
> bsod-nams-byed-pa mthong-gyur-na //
> bstod-pas legs-par dga'-ba-bskyed //

> inserted root text: stanza 73
>
> The heron, the cat and the thief
> Accomplish the goal they desire
> By moving covertly and silently.
> A sage always acts in this manner.

[222] In this world, **the heron** [chu skyar], **the cat** [byi la] **and the thief**, none (of them) peaceful (beings), **accomplish the goal they** each **desire**, (obtaining) their food and the like, **by moving covertly and silently** on paws and feet in a very soft manner. If they do not proceed in this (careful manner), they will not accomplish (their goal). Therefore, it is needless to mention that a **sage** or a bodhisattva **must always act in this manner**, being peaceful, tame and heedful in his conduct, to accomplish the goal for himself and for others.

> inserted root text: stanza 74
>
> With respect I accept
> Advice that has not been sought, that brings benefit
> And (that is given by) those skilled in admonishing others.
> At all times be a student of everyone.

[223] **With respect**—without reacting arrogantly or with disregard [khyad gsod], no matter whether or not the advice is appropriate to carry out—**I accept** on the spot [re zhig] **advice that has not been sought** [ma bcol] by my pursuing it, **that brings benefit** for (my) dharmic and worldly (life), **and** (that is given by) **those skilled in admonishing others**—meaning those other (people) who give me useful advice, saying, "You should not commit non-virtue, but should pursue your (bodhisattva) trainings." Those (admonitions) that accord with the dharma I will carry out and those that do not accord with the dharma I will subsequently disregard and not follow up upon. **At all times I will be** like **a student of everyone** who speaks (words) that are of temporary or of long-lasting benefit, practicing (what they say) as though it were the (Buddha's) command. Having done that, …

> inserted root text: stanza 75
>
> I will say, "Well said,"
> To all that has been well spoken.
> And if I see (others) performing merit
> I will inspire genuine enthusiasm by praising them.

[224] chos-kyi-gtam sogs **legs-par-smras-pa thams cad-la** / de la mi mthun-pa'i lan mi brjod-par yi-rang zhing de-dag mgu-ba'i ched-du **dge-bar gsungs** so **zhes** kyang **brjod-par-bya** dgos so // yar-mchod mar-sbyin sogs **bsod-nams-byed-pa** gzhan **mthong**-bar-**gyur**-pa **na** rang gis de la phrag-dog gis mi smod-par rang gis 'os shing rigs-pa khyed kyis byas so zhes sogs dngos-su mgnon-sum-du **bstod-pas** de'i sems **legs-par-dga'-ba** dang spro-ba-**bskyed** la /

> inserted root text: stanza 76
>
> lkog na yon-tan brjod-bya zhing //
> yon-tan brjod na rjes-su-brjod //
> rang gi yon-tan brjod na de //
> yon-tan shes-par rig-par-bya //

[225] de kha-gsag-tu-'gro-ba bzlog-pa'i ched-du **lkog na**'ang de'i **yon-tan** gzhan la **brjod**-pas bstod-par-**bya zhing** / gang-zag gzhan zhig gis rang mi dga'-ba'i gang-zag sogs gzhan su-zhig gi **yon-tan brjod**-par-byed **na** rang gis de dang 'gal-bar mi smra-bar de'i **rjes-su**-mthun-par yon-tan-**brjod**-pa ste brjod-rogs-byed dgos so / 'ga'-zhig gis **rang gi yon-tan-brjod**-pa mthong **na** des rang nga-rgyal-bar-mi-byed-par brjod-mkhan-po **de yon-tan** gyi khyad-par **shes**-pa'i mkhas-pa dag-snang-can yon-tan dang ldan-**par rig-par-bya** dgos so //

> inserted root text: stanza 77
>
> rtsom-pa thams-cad dga' phyir te //
> de ni rin-gyis-nyo na'ang dkon //
> de-ltas gzhan byas yon-tan gyis //
> dga'-ba'i-bde-ba spyad-par-bya //

[226] spyir yang rang-gzhan gyi bya-ba-**rtsom-pa thams-cad** rang-rang gi sems **dga'**-ba 'thob-pa'i **phyir** yin **te** / de-lta-bu'i sems dga'-ba **de ni** chen-po'i-**rin gyis nyo na'ang** mi rnyed-pas shin-tu **dkon**-pa yin-pa / **de-ltas** te de-lta-bas-na **gzhan** rnams kyis **byas**-pa'i thos-bsam-sgom-pa la-sogs-pa chos-'jig-rten-gyi-**yon-tan gyis** te yon-tan la phrag-dog-med-par yi-rang-bas rang-nyid **dga'-ba'i-bde-ba**-la-longs-**spyod-par-bya** ste dga'-ba-bsgom nas

[224] **I will say "Well said," to all that has been well spoken** such as discourses about the dharma and so forth, in order to delight those (speakers) and to rejoice in (their words), without giving any inappropriate response. **And if I see** others **performing merit** such as making offerings (to the buddhas and bodhisattvas), practicing generosity (toward sentient beings) and so on, without belittling them due to my own jealousy, **I will inspire genuine enthusiasm** and joy in their minds **by** actually and openly **praising them**, saying, "You have done what is proper and befitting."

> inserted root text: 76
>
> I will talk discreetly about their qualities.
> If (another person) speaks of (someone else's) qualities, I will agreeably discuss (them).
> If someone is speaking of my own qualities
> I will acknowledge that (the speaker) recognizes qualities (in others).

[225] In order to prevent this from becoming flattery [kha gsag], **I will** extol them by **talk**ing **discreetly about their qualities** to others. **If** another person **speaks of the qualities** of someone else, such as an individual I personally dislike, **I** will not contradict the (speaker), but **will agreeably discuss** the qualities of that (individual), that is to say I will make supportive conversation. **If** I notice that **someone is speaking of my own qualities**, without this making me proud, **I will acknowledge that** the speaker is (himself) endowed with qualities, that he has pure perception and is skilled in **recogniz**ing special **qualities** (in others).

> inserted root text: stanza 77
>
> All actions undertaken are (done) to (achieve) happiness.
> Even if one could purchase (happiness) at a price, it would be rare (to find).
> Therefore, I will experience a joyful satisfaction
> Due to the qualities others have developed.

[226] In general, **all actions undertaken** by myself and others **are** (done) **to** achieve personal mental **happiness**. **Even if one could purchase** such a happy mind **at a** high **price**, **it would be** extremely **rare** since it is not (easily) found. **Therefore**, meaning for this reason, **I will** myself **experience a joyful satisfaction due to** rejoicing without any jealousy in the qualities (of others), in the dharmic and worldly **qualities** such as studying, contemplating, meditating and so forth, **others have developed**. Having thus generated joy …

> inserted root text: stanza 78
>
> bdag la 'dir god yong-med la //
> pha-rol-tu yang bde-ba che //
> nyes-pas mi dga' sdug-bsngal-zhing //
> pha-rol-tu yang sdug-bsngal che //

[227] **bdag** de **la** longs-spyad na **tshe-'dir** longs-spyad de la **god**-par-gyur ba cung-zad-kyang-**yong**-ye-**med la** phrag-dog med-pa'i bsam-pa-bsang-po'i 'bras-bu tshe-**pha-rol-tu yang** mngon-mtho la-sogs-pa'i **bde-ba che**-ba'am chen-po 'thob-par-'gyur ro // gzhan gyi yon-tan dang 'byor-pa longs-spyod sogs mthong-ba la sdang zhing phrag-dog dang 'gran-sems la-sogs-pa'i **nyes-pas** tshe-'dir rang gi yon-tan zad-par-'gyur zhing bsam-ngan-gyi-mtshon-cha rang-la-'khor-bas **mi-dga'**-ba dang **sdug-bsngal** sna-tshogs-pa myong **zhing** tshe-**pha-rol-tu yang** bsam-ngan-gyi-'bras-bu ngan-song-gi-**sdug-bsngal che**-ba'am chen-po myong-bar-'gyur ro //

> inserted root text: stanza 79
>
> smra na yid-phebs 'brel-ba dang //
> don-gsal yid-du-'ong-ba dang //
> chags dang zhe-sdang spangs-pa dang //
> 'jam zhing ran-par smra-bar-bya //

[228] gzhan-dag gis gtam-'dri-ba la lan sogs **smra**-ba'i tshe-**na**-yang shes-bzhin dang ldan-pas **yid-phebs**-pa'am yid-phab ste de dge-sdig gang la mos na de dang mthun-pa dang / yid-ches su rung-bas rang gi tshig snga-phyi mi 'gal-bas **'brel-ba dang** / the-tshom mi skyed-pas **don-gsal**-po dang pha-rol-po de'i sems dga'-bas **yid-du-'ong-ba dang** / rang-phyogs la sems **chags**-pa'i-gtam **dang** gzhan-phyogs la **zhe-sdang** bas mi dga'-ba'i-gtam la-sogs-pa **spangs-pa dang** / skad-kyi-gdangs dang bshad-tshul **'jam zhing** gtam-mang-nyung de la **ran-par smra-bar-bya** dgos so //

> inserted root text: stanza 80
>
> mig gis sems-can lta na-yang //
> 'di-dag nyid la brten nas bdag /
> sangs-rgyas-nyid du 'gyur ro zhes //
> drang zhing byams-pa'i tshul-gyis lta //

> inserted root text: stanza 78
>
> I will never suffer any losses in this life (with respect to this joyful satisfaction)
> And in future lives as well I will achieve great happiness.
> (But) through the defect (of jealousy) I will be unhappy and miserable
> And in future lives I will (experience) great suffering.

[227] If **I** experience this (joyful satisfaction), I **will never suffer any losses in this life** with respect to this experience; **and,** as a fruition of my noble mindset (of rejoicing), which is free from jealousy, **in future lives as well I will achieve** the **great** or grand **happiness** of the higher realms and so forth. (But) in this life, **through the defect** of anger, jealousy, competitiveness and so on when seeing others' qualities, riches, wealth and the like, **I will** exhaust my own qualities, and since the weapon of my bad intentions is turned toward myself, I will experience various forms of **be**ing **unhappy and miserable; and,** as the fruition of my negative mindset, **in future lives I will** experience the **great** or grand **suffering** of the lower realms.

> inserted root text: 79
>
> When one speaks, one should speak agreeably, with consistency,
> With clear meaning and pleasantly;
> Having abandoned attachment and aversion,
> (One should speak) gently and in moderation.

[228] **When one speaks** in response to questions asked by others, with introspection **one should speak agreeably** or harmoniously, in other words, whether people are inclined to virtue or to negativity, whichever it might be, (one should respond in a way that) suits (their frame of mind). (One should speak) **with consistency**, inspiring trust since there is no contradiction between one's earlier and one's later statements, **with clear meaning**, not giving rise to doubt, **and pleasantly**, delighting the mind of one's partner (in conversation). **Having abandoned** unpleasant conversations such as (speaking) with a mind of **attachment** toward one's own group **and aversion** toward other groups, (one should speak) **gently** in one's tone of voice and manner of talking, **and in moderation** concerning the how much one converses.

> inserted root text: stanza 80
>
> When looking with my eyes at sentient beings,
> I will look at them candidly and with loving-kindness
> (Thinking), "Relying on these (sentient beings)
> I will attain buddhahood."

[229] **mig gis** mtho-dman drag-zhan sogs **sems-can** su la **lta**-ba **na yang** sems-can **'di-dag-nyid la brten nas bdag** gis dang-po byang-chub-kyi-sems-bskyed-pa dang bar-du pha-rol-tu-phyin-pa-drug la-sogs-pa'i tshogs-gnyis kyi byang-chub-sems-dpa'i-spyod-pa spyad de mthar **sangs-rgyas**-kyi-go-'phang thob-pa **nyid du 'gyur ro zhes** byang-chub-sems-dpa'i-spyod-pa'i grogs dang bshes-gnyen lta-bur shes nas mig-sdang sogs mi byed-par mas-bu-la-lta-ba-bzhin g-yo-med cing 'khyog-po ma yin-par **drang zhing** kun-slong **byams**-pa dang ldan-**pa'i tshul-gyis blta**-bar-bya dgos so //

> inserted root text: stanza 81
>
> rtag-par mngon-zhen gyis bslang-ba'am //
> gnyen-po yis ni bslang-ba nyid //
> yon-tan dang ni phan-'dogs-zhing //
> sdug-bsngal-ba la dge-chen 'gyur //

[230] dge-ba gang-dang-gang bsgrub na dus-kyi-khyad-par **rtag-par** ram rgyun-chags-pa dang / bsam-pa'i-khyad-par **mngon-zhen gyis** te dad-pa dang snying-rje la-sogs-pa'i 'dun-pa shugs drag-po'i kun-nas-**bslang-ba'am / gnyen-po yis ni bslang-ba nyid** de / gnyen-po'i-khyad-par sbyin-pa lta-bu la rang gis gang-gces gang-dmar byin-pas ser-sna'i-gnyen-por-'ong nges-pa dang / tshul-khrims kyang rang la zhen-pa gang-che de spong-ba sogs phyin-drug gi mi-mthun-phyogs kyi gnyen-po 'gro nges-pa lta-bu dang / zhing-gi-khyad-par yul-**yon-tan**-can-gyi-zhing dkon-mchog-gsum **dang ni phan-'dogs**-pa'i-**zhing** rang gi pha-ma dang / thag-ring-gi-'gron-po yun-ring-gi-nad-pa la-sogs-pa **sdug-bsngal-ba**-rnams-kyi-zhing **la** sbyin-pa sogs byas na gzhan la byin-pa bas **dge**-ba rgya-**chen**-por **'gyur** ro // sdig pa la'ang tshul de bzhin no //

[231] dge-ba gang-dang-gang bsgrubs na gzhan gyis lad-mo-byas-pas ci-yang-mi-'ong zhing khyad-par-du byang-chub-sems-dpa'i-spyod-pa sbyin-pa lta-bu la'ang dag ma dag gi sbyin-pa sogs kyi dbye-ba kun-slong dang sbyin-tshul bsngo-ba sogs la mi-mkhas-par rang-gar sbyin-pa tsam ni dud-'gros kyang sbyin la des-na mkhas-par-byas nas gnad-du-'gro dgos-pa lta-bu yin-pas na /

[229] **When looking with my eyes at sentient beings**, whoever they may be, whether they are high or low, powerful or meek, **I will look at them** like a mother looks at her child, not giving them hateful glares, but **candidly**, without wavering or flinching, **and with** a motivation of **loving-kindness**, acknowleging that they are like helpers for my bodhisattva conduct or like (spiritual) friends, (thinking), "**Relying on these** sentient beings I will first develop bodhicitta; next (I will practice) the conduct of a bodhisattva of (gathering) the two accumulations through the six transcendental perfections and the like; and finally **I will attain** the level of **buddhahood.**

> inserted root text: stanza 81
>
> Constantly to be motivated by strong passion
> Or being motivated by a remedial force,
> Or toward the fields of qualities, benefits and misery,
> Great virtues will result.

[230] When practicing any kind of virtue, the key-point concerning time is (to practice) **constantly** [rtag par] or continuously. The key-point concerning motivation is **to be motivated by strong passion** [mngon zhen], in other words by a powerful (spiritual) yearning such as faith, compassion and so forth. **Or,** the key-point concerning the remedial force—(when) **being motivated by a remedial force**—is that just as generosity is certain to function as an antidote to stinginess, through the giving away of what is most treasured [gang gces] and most loved [gang dmar], or as discipline (serves to) overcome one's major attachments, whatever they are, (all six perfections) are certain to function as remedial forces for what does not accord with the six transcendental perfections. **Or**, the key-point of the 'field' is that if one practices generosity and the like **toward the 'field of** objects endowed with **qualities'**, the three jewels; the 'field of **benefits',** one's parents; **and** the 'field of those (who live) in **misery'**, such as travelers from afar, those who are sick for a long time and so forth, much **great**er **virtues will result** than making donations to anyone else. The same (principle) applies to negativity as well.

[231] When practicing any kind of virtue, imitating others is utterly useless. Especially concerning the conduct of a bodhisattva, for instance in regard to generosity, since there are distinctions between pure and impure generosity, if one is not learned about (pure and impure) motivation, the (proper) style of generosity, dedication and so forth, then (one should at least understand that) even animals practice mere ordinary generosity. Therefore, after one becomes learned (in these topics), (one's practice) must come to the point [gnad du 'gro ba].

inserted root text: stanza 82

mkhas shing dad dang ldan byas nas //
las rnam bdag gis rtag-tu bya //
las rnams kun la su-la-yang //
ltos-par bya-ba ma yin no //

[232] dang-po rang-nyid kyis chos gang bsgrub na de'i don la shin-tu **mkhas**-par-byas **shing** de'i don la yid-ches-pa'i-**dad**-pa **dang ldan**-par-**byas nas** byang-chub-sems-dpa'i-spyod-pa phyin-drug la-sogs-pa'i **las rnams bdag gis** dus-**rtag-tu bya** ste / sngon jo-bo-rje'i phyag-tshva-gdab-pa'i rnam-thar bzhin-du mchod-pa dang sbyin-pa la-sogs-pa'i **las rnams kun la** bskul-ba-po dang byed-pa-po sogs gang-zag gzhan **su-la-yang** re-**ltos** bcas te sgrub-**par-bya-ba ma yin no** ste rang gis 'grub na bsgrub la mi 'grub na gzhan-la-ltos-mi-rung ngo //

inserted root text: stanza 83

sbyin-pa'i-pha-rol-phyin la-sogs //
gong-nas-gong-du khyad-zhugs spyad //
chung-ngu'i phyir ni che mi gtang //
gtso-cher gzhan gyi don bsam mo //

[233] **sbyin-pa'i-pha-rol**-tu-**phyin**-pa dang tshul-khrims-kyi-pha-rol-tu-phyin-pa **la-sogs**-pa 'og-ma-'og-ma las **gong-nas-gong-du khyad**-par-mchog-tu-**zhugs**-pa'am 'phags-pas na gang-ma-gong-ma la gtso-bor-**spyad** dgos te dper-na rmig-rjes-kyi-chu dang rgya-mtsho chen-po'i khyad-par bzhin-du lo-brgya la sbyin-pa-byin-pa bas nyin-gcig tshul-khrims-bsrung-ba phan-yon che-ba sogs gong-nas-gong-du khyad-par-du-'phags-par // mdo rgyan las / snga-ma la brten nas phyi-ma dang / dman dang mchog rags-pa dang phra-ba'i sgo-nas gsungs so //

> inserted root text: stanza 82
>
> Being endowed with learning and faith,
> I will always carry out the (bodhisattva) activities myself.
> In all my activities
> I will not place my expectations in someone else.

[232] At first, regardless of which dharma I practice, **being endowed with** great **learning** in the meaning of this (dharma) **and** with the **faith** of conviction in its meaning, **I will always carry out activities** such as six transcendental perfections and so forth, the conduct of a bodhisattva, **myself**. Just as in the past, in the life-story of Lord Atiśa, he made terracotta (figures) by hand, **in all my activities** such as (presenting) offerings, (practicing) generosity and the like, **I will not** practice (the dharma) **plac**ing **my expectations in someone else,** in any person (other than myself), in people who request (me to practice) or people who practice (on my behalf), meaning, if I want to practice, I will do it myself, and if I do not want to practice, it is not proper to rely on others (to do it for me).

> inserted root text: stanza 83
>
> Since the transcendental perfection of generosity and the other (perfections)
> Become progressingly more important, (one must mainly) practice (the higher ones).
> Do not abandon a greater (perfection) for the sake of a lesser.
> (However, bodhisattvas) primarily consider (whatever brings) the (greater) welfare for others.

[233] Since (the perfections), **the transcendental perfection of generosity**, the transcendental perfection of discipline **and the other** (perfections), **become progressively,** from the lower to the higher, **more important**, that is to say more exalted, one must mainly **practice** the higher ones. For instance, just as the water in a hoof print and (the water) in a great ocean differ, the benefit of keeping discipline for a single day is greater than giving donations for one hundred years. Thus, (the perfections) become progressively more exalted. The *Sūtrālaṃkāra* (presents the six perfections) through (distinctions such as) relying on the former (to practice) the latter, and (classifications into) lower and higher, and refined and gross.[32]

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[32] *Sūtrālaṃkāra*, page 71: snga ma la brten phyi ma skye // dman dang mchog tu gnas phyir dang / rags pa dang ni phra ba'i phyir // de dag rim par bstan pa yin //

[234] sbyin-pa lta-bu dman-pa'am **chung-ngu'i phyir ni** tshul khrims lta bu mchog gam **che** ste chen po **mi gtang** ngo zhes spyir btang dang / dmigs-bsal byang-chub-sems-dpa' rnams kyis **gtso-cher gzhan** sems-can **gyi don** gang gis 'ong-ba de **bsam mo** zhes bsam zhing bsgrub dgos-pa yin no //

> de-yang spyir btang ba dang dmigs kyis bsal //
> bstan bcos kun la mchog tu gces //

zhes pa ltar ro //

[235] gsum-pa sems-can-don-byed-kyi-tshul-khrims la / gzhan-don-lhur-len-pa / zang-zing dang chos-kyis-bsdu-ba / pha-rol-gyi-ma-dad-pa-bsrung-ba dang gsum las /

> inserted root text: stanza 84
>
> de-ltar rig-byas gzhan-don la //
> rtag-tu brtson-par gnas-par-bya //
> thugs-rje mnga'-ba ring gzigs-pas //
> bkag-pa rnams kyang de la gnang //

[236] nyes-spyod-sdom-pa'i-tshul-khrims dang dge-ba-chos-sdud-kyi-tshul-khrims **de-ltar rig** cing gnas-par-**byas** te sems-can-don-byed-kyi-tshul-khrims zhes **gzhan** sems-can gyi **don** bsgrub-pa **la** rang-don-yid-byed gtan-nas-med-par dus-**rtag-tu brtson**-pa chen-po dang ldan-**pas gnas-par-bya** dgos la /

[237] de-ltar brtson-par rang-don yid-byed gtan-nas-med-pa de la sangs-rgyas **thugs-rje** chen-po **mnga'-ba** de yis dus-**ring**-po'i-mtha' 'am phug-gi-bde-ba-chen-po 'thob cing sdug-bsngal chen-po 'dor-ba'i ched-du 'phral-gyi-bde-ba-chung-ngu nyams-pa dang sdug-bsngal chung-ngu bskyed-pa'i tshul la **gzigs-pas** theg-pa-chung-ngu-ba rnams dang byang-sems-las-dang-po-pa la **bkag-pa** yi lus-ngag-gi-mi-dge-ba-bdun-po **rnams kyang** byang-chub-sems-dpa'-chen-po rang-don yid-byed med-pa **de la gnang** ste dper-na ded-dpon snying-rje chen-pos mi-nag-gdung-thung-can dmyal-bar ltung-ba las bskyabs-pa'i don-du bsad-pa dang / bram-ze'i-khye'u-skar-mas tshong-dpon gyi bu-mo 'chi-ba'i-'jigs-pa las bskyab-pa'i don-du mi-tshangs-par-spyad-pas de-dag gis bskal-pa mang-po'i tshogs-rdzogs-par gsungs-pa lta-bu'o //

[234] "**Do not abandon a** superior or **greater**, meaning a higher (perfection), such as discipline for instance, **for the sake of a lesser** or minor (perfection) such as generosity." In general it is stated thus; however, in particular, one must bear in mind that "Bodhisattvas **primarily consider** whatever brings **the** greatest **welfare for other** sentient beings," and practice (accordingly). It is said:

> Furthermore, (both) general and specific (presentations of the dharma)
> Are highly important for all treatises.

The discipline of fulfilling the benefit of sentient beings

[235] Third, the discipline of fulfilling the benefit of sentient beings has three points: (1) earnestly applying oneself to the benefit of others, (2) attracting (sentient beings to the dharma) with (gifts of) material things and (of) the dharma, and (3) protecting others from disbelief.

Earnestly applying oneself to the benefit of others

> inserted root text: stanza 84
>
> Having understood in this way, I will always
> Practice with diligence for the welfare of others.
> 'The one endowed with compassion', the 'far-seeing one',
> Has permitted even that which is prohibited (for the śrāvakas) to those (bodhisattvas).

[236] **Having understood** and practiced **in this way** 'the discipline of refraining from negative conduct' and 'the discipline of practicing virtuous dharma', **I will always practice with** great **diligence for the welfare of others** what is called 'the discipline of fulfilling the benefit of sentient beings', without considering my personal welfare at all.

[237] For those who strive in this manner, and who are utterly without any concern for their personal welfare, the Buddha, '**the one endowed with** great **compassion', the one seeing** how in **far**-distant (future) times violating temporary and minor happiness and causing minor suffering can lead to the attainment of everlasting and great happiness and to the elimination of great suffering, **has permitted even that which is prohibited** for the followers of the Hīnayāna and for the beginning bodhisattvas, namely the seven non-virtuous actions of body and speech, **to those** bodhisattvas who have no concerns for their personal welfare. For example, (in stories of Buddha's previous lives) the compassionate captain killed the 'Black Person with the Short Lance' in order to protect him from falling into the hell (realms), and (a monk) called 'Star', the son of a brahmin, acted impurely with the daughter of a merchant in order to protect her from the the horrors of death. It is said (in the sūtras) that (these two) thereby perfected the accumulations (of merit) of many aeons.

> inserted root text: stanza 85
>
> log-par ltung dang mgon-med dang //
> brtul-zhugs-gnas la bgo-bya zhing //
> ran-pa tsam-du bza'-bya ste //
> chos-gos-gsum ma-gtogs-pa sbyin //

[238] gnyis-pa ni / rang ri-khrod lta-bur 'dug tshe bsod-snyoms ci-rnyed-pa rnams **log-par-ltung**-ba bya-khyi la-sogs-pa dud-'dro rnams **dang dgon-med**-pa sprang-po rnams **dang** phyi-nang-gi-**brtul-zhugs** la **gnas**-pa'i ri-khrod-pa rnams **la bgo**-bar-**bya zhing** rang-gi-skal-ba la yang phud-kyis-dkon-mchog-mchod cing rang-nyid kyi lto-'grang tsam mam 'grang-ltog **ran-pa tsam-du** chags-sdang med-par lus gso-ba'i ched-du **bza'**-bar-bya zhing lhag-ma 'phrog-ma la bsngo zhing sbyin-par-**bya ste** / bza' mang-ches-na lci zhing rmugs-pa dang nyung-na nyams-chung-bas dge-ba bsgrub mi nus-pa'i phyir ro //

[239] rang-nyid kyis 'chang-ba'i chos-gos dang mthang-gos dang snam-sbyar te / **chos-gos**-rnam-**gsum**-po **ma-gtogs-pa** gzhan rang la ci-yod slong-mo-pa la **sbyin**-par-bya dgos so / chos-gos-gsum ni sbyin-par-mi-bya ste / byang-sems-so-thar las / gal-te de la chos-gos-gsum las / nyung-bar-gyur na gang la brten nas tshangs-par-spyod-pa la gnas-pas de ni yongs-su-btang-bar-mi-bya'o zhes gsungs-pa'i phyir ro //

> inserted root text: stanza 86
>
> dam-pa'i-chos ni spyod-pa'i lus //
> phran-tshegs ched-du gnod-mi-bya //
> de-ltar byas na sems-can gyi //
> bsam-pa myur-du rdzogs-par-'gyur //

Attracting (sentient beings to the dharma) with (gift of) material things and (of) the dharma

> inserted root text: stanza 85
>
> I will divide (my alms) among those who have fallen into the lower realms,
> (Among) those without protection, (among) those who abide in discipline,
> And (out of my own portion) I will eat just enough.
> Except for the three robes, I may give everything away.

[238] Second: When I stay at hermitage for instance, **I will divide** whatever alms I receive **among** (1) **those who have fallen into the lower realms**, animals such as birds and dogs; (2) among beggars, **those without protection;** (3) among **those** hermits **who abide in** the outer and inner **discipline**, **and** (4) out of my own portion [rang gi skal ba la] I will present an offering to the three jewels with (a) the primary part (of my food), and (b) **I will eat just enough**, merely to fill my stomach [lto 'grang], in other words neither becoming too full nor starving ['grang ltog], just enough to sustain my body without any attachment and aversion, and (c) I will dedicate and donate the residual (of my food) to demons. This is because if my meal is too large, I will become heavy and dull and if it is too small, I will become weak and will have no energy to practice (the dharma).

[239] **Except for the three-fold dharma robes**, that is to say, the upper robe [chos gos / bla gos], the lower robe [mthang gos] and the cloak [snam byar], which I wear myself, **I may give everything** else **away** to beggars, whatever I may have. (However), I should not give the three-fold dharma robes away. As the Bodhisattva-prātimokṣa states: "If one has less than the three dharma robes, based on what could one practice pure conduct? Therefore, never give away (the three-fold dharma robes)."

> inserted root text: stanza 86
>
> I should not harm this body (of mine, which I use) to practice the sublime dharma
> For the sake of insignificant (benefits).
> If I practice in this way
> (All) sentient beings' wishes will swiftly be fulfilled.

[240] de la'ang byang-chub-sems-dpa' las-dang-po-pa'i dus 'dir **dam-pa'i-chos ni** tshul-bzhin-du **spyod-pa'i** rang gi **lus** 'di la gzhan-don **phran-tshegs** kyi **ched-du** lag-pa gcod-pa la-sogs-pa'i **gnod**-pa-**mi-bya**-bar lto-'grang lhag-skyobs tsam-gyi zas gos mtha'-gnyis-la-ma-ltung-bas gzhan sems-can gyi don-du rang gi lus bsrung-bar-byas te byang-chub-sems-dpa'i-spyod-pa-spyad nas dge-ba sems-can gyi don-du rnam-mkhyen du bsngo-ba dang smon-lam-gdab ste sems-can gyi don-bya dgos so / **de-ltar byas na** rim-gyis **sems-can** thams-cad **kyi** gnas-skabs dang mthar-thug gi phan-bde'i **bsam-pa** thams-cad **myur-du rdzogs-par-'gyur**-ba'i phyir ro //

> inserted root text: stanza 87
>
> snying-rje'i-bsam-pa ma-dag-par //
> lus 'di gtang-bar-mi-bya ste //
> ci-nas 'di dang gzhan-du-yang //
> don-chen sgrub-pa'i rgyur gtang ngo //

[241] des-na las-dang-po-pa **snying-rje'i-bsam-pa ma-dag-par** te sa-dang-po-rab-tu-dga'-ba ma-thob-kyi-bar-du dam-pa'i-chos bsgrub-pa'i-rten **lus 'di** yi mgo dang rkang lag la-sogs-pa gzhan la dngos-su **gtang-bar-mi-bya ste** gzhan la phan-par ma-nges shing rang 'gyod cing dge-ba'i bar-chad-du-'gyur srid-pa'i phyir te / bslab-btus las / dper-na sman-chen-po'i ljon-shing lta-bur bsrung dgos-par gsungs-pas so // **ci-nas** 'jig-rten **'di dang** 'jig-rten **gzhan-du-yang** lha-bla-ma-byang-chub-'od kyi sku-lus-btang-ba lta-bu bstan-pa dang 'gro-ba'i **don** rgya-**chen**-po **sgrub-pa'i rgyur**-'gyur zhing dge-ba'i bar-chad-du-mi-'gyur na **gtang ngo** ste btang dgos so //

> inserted root text: stanza 88
>
> ma-gus-pa la chos-mi-bshad //
> mi na bzhin-du mgo-dkris dang //
> gdugs dang 'khar-ba mtshon-thogs dang //
> mgo-bo-g.yogs-pa dag la min //

[240] In this regard, at the time of being a beginning bodhisattva, **I should not harm this body of mine—which I use to practice the sublime dharma** in the proper way—by cutting off my hand and the like, **for the sake of insignificant** benefits for others, but I will maintain my body for the sake of other sentient beings with just enough food and clothing to simply fill my stomach and to protect (my body) against cold, without falling into the two extremes. Engaging in the bodhisattva conduct, I will dedicate my virtue for the welfare of all sentient beings, for their (attainment of) omniscience, and I will make aspirations and in this way work for the benefit of beings. **If I practice in this way**, all **sentient beings' wishes** for temporary and ultimate happiness **will**, in sequence, **swiftly be fulfilled**.

> inserted root text: stanza 87
>
> For as long as one's compassionate motivation remains impure,
> (A beginning bodhisattva) should not sacrifice this body.
> However, one should certainly sacrifice (one's body when the sacrifice serves) as a cause for accomplishing great benefit
> In this and future (worlds).

[241] Therefore, **as long as one's compassionate motivation remains impure**, that is to say until the attainment of the first (bodhisattva) level (called) 'joyful', a beginner **should not** in actuality **sacrifice** for others the head, feet, hands and so forth of **this body**, which is his support to practice the sublime dharma. This is because it is not certain that one can benefit others, because one might feel regret (about one's action) and because it could possibly lead to obstacles for one's virtue. In the *Śikṣā-samuccaya* it is said that (one's body) must be protected like an important medicinal plant, for example. **However, one should certainly** [ci nas] **sacrifice** (one's body), that is to say one must give it away, when (the sacrifice) does not become an obstacle for one's virtue but serves **as a cause for accomplishing great benefit** for the doctrine and beings in **this** world **and future** worlds, just as did the physical sacrifice of Lha Lama Jangchub Ö.[33]

> inserted root text: stanza 88
>
> Do not explain the dharma to those who are disrespectful,
> Nor to those who, while not being sick, wrap their heads,
> Nor to those who carry parasols, staffs, or weapons,
> Nor to those who cover their heads.

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[33] In fact, it was Lha Lama Jangchub Ö's uncle, Lha Lama Yeshe Ö, who sacrificed his body (translator's note). See *Blue Annals*, pages 244-245.

[242] chos dang bla-ma la bsam-pa dang spyod-lam **ma-gus-pa** rnams **la chos mi bshad** de / bshad na chos-kyi-che-ba nyams-pa dang nyan-pa-po la phan-mi-thogs-pa dang der-ma-zad chos la ma-gus-pas ngan-song du ltung-bar 'gyur ro // bsam-pa gus kyang sbyor-ba'i-khyad-par **mi na**-ba'am nad-pa min **bzhin-du mgo** la-thod sogs kyis **dkris**-pa **dang** / zhva-gyon-pa dang / **gdugs**-thogs-pa **dang 'khar-ba** ste lag-rten dang ral-gri dang mdung la-sogs-pa'i **mtshon**-cha-**thogs**-pa **dang** / gzan la-sogs-pa gos kyis **mgo-bo g.yogs-pa** dang khri-stan che-mtho la 'dug-pa la-sogs-pa **dag la** chos-bshad-pa **min** te bshad mi rung zhing nad-pa sogs la ni nyes-pa med do //

> inserted root text: stanza 89
>
> dman la zab dang rgya-che dang //
> skyes-pa-med-par bud-med min //
> dman dang mchog gi chos rnams la //
> mtshungs-par gus-pas kun-tu-spyad //

[243] blo-**dman**-pa nyan-rang-gi-lam-la-mos-pa dag **la** theg-pa-chen-po **zab**-pa stong-pa-nyid **dang** / **rgya-che**-ba sa dang lam la-sogs-pa bshad-mi-rung-ba **dang** / rab-tu-byung-bas **skyes-pa** yi grogs dag **med-par bud-med** kho-na la yang chos-bshad-pa **min** te bshad-mi-rung ngo // chos-bshad-pa'i tshe yang **dman**-pa nyan-rang **dang mchog-gi-chos** theg-pa-chen-po la-sogs-pa **rnams la** la-la bshad mos-pa dang / la-la bshad mi mos-par mi byed-pa rgan dang byis-pa kha-zas tha-dad-pa ltar bzang-ngan du mi blta-bar rnam-grol-gyi-lam du bu-ram dang lan-tsha'i ro bzhin-du **mtshungs**-pa'am mnyam-**par** shes nas **gus-pas kun-tu-spyad**-pa ste bshad dgos ste / chos-thams-cad-rnam-par-'thag-pa-bsdus-pa'i-mdo las / 'jam-dpal gang la-las de-bzhin-gshegs-pas gsungs-pa'i chos la-la ni bzang-bar-'du-shes-par-byed la-la ni ngan-par-'du-shes-par-byed na de ni dam-pa'i-chos spong-ba'o // zhes gsungs-pa'i phyir ro //

[242] **Do not explain the dharma to those who are disrespectful** in their motivation and conduct to the dharma and to the teachers. If you explain (the dharma to such people), not only will the greatness of the dharma decline and not benefit the listeners, but because (such people) lack respect (for the dharma) they will fall into the lower realms. Even with a respectful motivation, key-points of conduct remain: (Do not explain the dharma) **to those who, while not being sick** or ill, **wrap their heads** with turbans and the like; **nor to those who** wear hats, **carry parasols, staffs**, meaning walking sticks, **or weapons** such as swords, spears and so forth; **nor to those who cover their heads** with shawls and so on; nor should the dharma be explained to those who sit on large or high seats. That is to say it is not proper (to explain the dharma to such people). But there is no fault in (explaining the dharma) to sick people (who wrap their heads or who are lying down).

> inserted root text: stanza 89
>
> Nor (is it proper to teach) the profound and vast (dharma) to (those of) lesser (intellect),
> Nor to women who are without (the company of) men.
> One should teach the lesser and the higher dharma
> With equal respect.

[243] **Nor** is is proper to explain the Mahāyāna, **the profound** (teachings) on emptiness **and the vast** (teachings) on the levels and paths and so forth **to** those of **lesser** intellect who are inclined toward the path of the śrāvakas and the pratyekabuddhas; **nor** should ordained monks explain the dharma **to** (a group comprised) exclusively of **women who are without** the company of **men**, as it would be improper for them to do so. When one expounds the dharma, do not be like those who are (only) inclined to expound **the lesser** dharma of the śrāvakas and the pratyekabuddhas **and/or** like those who are (only) inclined to expound the **higher dharma** of the greater vehicle; and without regarding (either of the two vehicles) as 'the good one' or 'the bad one', but rather as food differs for old people and for infants, **one should teach**, that is to say one must expound (the dharma), **with respect**, knowing that (both vehicles) are **equal** or similar for the path to complete liberation, just like the taste of molasses [bu ram] and of salt [lan tsha] (are different). Therefore, the *Sarva-dharma-vaidalya-saṃgraha-sūtra* says: "Mañjuśrī! If someone considers some of the teachings taught by the Tathāgata as good and considers some as bad, that (person) has rejected the sublime dharma."

> inserted root text: stanza 90
>
> rgya-chen chos-kyi-snod-gyur-pa //
> dman-pa'i-chos la sbyar-mi-bya //
> spyod-pa yongs-su-dor-mi-bya //
> mdo dang sngags kyis 'drid-mi-bya //

[244] theg-pa-chen-po'i-rigs-can dbang-po-rnon-po zab-pa-dang-**rgya-chen**-po'i-**chos-kyi snod-du-gyur-pa** rnams ni **dman-pa'i-chos** nyan-rang-gi-lam **la** sbyar-bar **mi bya** ste / sbyar na rtsa-ltung-du-'gyur zhing shes-rab-can sgrog-tu-bcug-pa dang / dad-pa-can mgo-bskor mi rung-bas so // lta-ba-zab-mo gtso-bo bshad dgos-pa'i dus thun-min las gzhan-du dge-ba'i-phan-yon dang sdig-pa'i-nyes-dmigs la-sogs-pa las-'bras-kyi-**spyod-pa yongs-su-'dor**-bar **mi bya** ste dge-sdig rgyu-'bras gtso-bor bshad dgos-pa yin no //

[245] byang-chub-sems-dpa'i-spyod-pa spyad nus-pa'i gang-zag la phan-yon-can-gyi-**mdo** cung-zad-tsam bklags-pa **dang** gzungs-**sngags** cung-zad-tsam bzlas-pa sogs **kyis** chog ste de-kho-nas grol-bar 'gyur ro zhes sgra-ji-bzhin-pa'i-tshig gis **'drid** cing bslu-bar-**mi-bya** ste / drang-nges ldem-dgongs sogs kyi dbye-ba la-sogs-par 'byed cing snod-dang-'tshams-par chos-ston-pas rjes-su-bzung-bar-bya'o //

> inserted root text: stanza 91
>
> so-shing dang ni mchil-ma dag //
> dor-ba na ni dgab-par-bya //
> gci la-sogs-pa'ang longs-spyod-pa'i //
> chu dang thang la dor-ba smad //

> inserted root text: stanza 90
>
> One should not steer those who are a vessel for the vast teachings
> Toward the teachings for the lesser ones.
> Do not ignore the conduct (of recognizing karma).
> Do not mislead (a capable person) with sūtras and mantras.

[244] **One should not steer those** of sharp capacity, with an affinity for the Mahāyāna, those **who are a vessel for the** profound and **vast teachings, toward the teachings** (designed) **for the lesser ones**, toward the path of the śrāvakas and the pratyekabuddhas. Steering them (in that direction) is not proper because one will acquire a root-downfall, because one binds the intelligent ones and because one deceives the faithful ones. Furthermore, on special occasions, when it is necessary to primarily expound the profound view, **do not ignore the conduct** of (recognizing) karma and its results such as the benefits of virtue, the defects of negativity and so forth, in other words, it is (absolutely) necessary to mainly expound virtue and negativity, cause and result.

[245] **Do not mislead** or delude a person who is capable of practicing the bodhisattva conduct **with** words of the literal (meaning) such as, "Simply reading a little of the beneficial **sūtras or** reciting a few dhāraṇī-**mantras** is sufficient, meaning you will be liberated by this alone." A teacher should look after (capable students) according to their capacity, and should explain the distinctions of the provisional meaning, the definitive meaning, the covert intentions and so forth.

Protecting others from disbelief

> inserted root text: stanza 91
>
> If one discards a tooth-stick or (clears) spittle,
> One should cover it up.
> To pollute water used (by others) or (to pollute) a meadow
> With urine and so forth is contemptible.

[246] gsum-pa ni / byang-chub-sems-dpas gzhan gyis ma-dad-pa ma bsrung na gzhan gyi sdig-rkyen chen-por 'gyur-bas na **so-shing dang ni mchil-ma** dang snab dang kha-lud la-sogs-pa **dag** bla-ma'i-mdun dang lha-khang dang khang-pa la-sogs-pa'i 'dug-gnas la **dor-ba na ni** sa la sogs-pas mthong-ba **dgab-par-bya** dgos so // **gci**-ba dang gshang-ba **la-sogs-pa'ang** rang dang gzhan gyi **longs-spyod-pa'i-chu** gtsang-ma **dang thang** bzang-po **la dor-ba** ni **smad** cing bkag-pa yin-pas mi bya'o //

> inserted root text: stanza 92
>
> kha-bkang-ba dang sgra-bcas dang //
> kha-gdangs nas ni bza'-mi-bya //
> rkang-pa-brkyang ste mi 'dug cing //
> lag-pa mnyam-par mi mnye'o //

[247] zas-za-ba'i tshe **kha** ha-cang **bkang** che-**ba dang** rkan-tog-pa la-sogs-pa'i **sgra** dang **bcas**-par za-ba **dang** zas khar ma sleb-par **kha-gdangs nas** ha-cang rngams-pas **ni bza'**-bar-**mi-bya**'o // khyim la-sogs-par gang 'dug-pa'i tshe **rkang-pa** gnyis **brkyang ste mi 'dug cing lag-pa**-bkru-ba'i tshe lag gnyis **mnyam-par mi gnye'o** ste phan-tshun rim-gyis bkru'o //

> inserted root text: stanza 93
>
> bzhon-pa mal-stan gnas dag tu //
> bud-med gzhan dang gcig mi bya //
> 'jig-rten ma-dad-gyur-pa kun //
> mthong dang dris te spang-bar-bya //

[248] rta-khal sogs **bzhon-pa** dang **mal**-sa dang 'dug-pa'i **stan** gcig gam **gnas**-khang dben-pa **dag-tu** yang khyim-pa rnams kyis gzhan gyi bud-med dang rab-tu-byung-bas ni nye du ma yin-pa'i **bud-med gzhan dang gcig** nyid-du **mi bya** ste mi rung ngo // mdor-na **'jig-rten** sems-can gzhan rnams kyis 'phya zhing **ma-dad**-par-**gyur-pa**'i-spyod-pa **kun** rang gis **mthong** zhing shes-pa rnams dang rang gi ma mthong zhing mi shes-pa rnams kyang gang-zag gzhan mkhas-pa dang rgyus-yod rnams la **dris te spang-bar-bya** dgos so //

[246] Third: If a bodhisattva does not protect others from having disbelief (in him), this will become a major condition for negativity in other people. Therefore, **if one discards a tooth-stick**[34] **or** (clears) **spittle,** mucus [snab], phlegm [kha lud] and so forth in the presence of a master or at places such as temples, houses and the like, **one should cover it up** with earth and so on, so it cannot be seen. **To pollute** clean **water** that is **used** by oneself and others **or** (to pollute) **a** beautiful **meadow with urine**, excrement **and so forth is contemptible** and forbidden, and should therefore not be done.

> inserted root text: stanza 92
>
> Do not eat with an (overly) full mouth,
> Nor with noise, nor with your mouth wide open.
> Do not sit with your legs outstretched
> And do not rub your hands together.

[247] When eating food, **do not eat with an** overly **full mouth**, **nor with noise** such as clicking (the tongue) against the palate), **nor with your mouth wide open**, before the food reaches your mouth. When sitting somewhere, in a house the and like, **do not sit with** both **your legs outstretched**, **and**, when washing (your hands), **do not rub your** two **hands together** but wash them one by one, one after the other.

> inserted root text: stanza 93
>
> One should not be alone with someone else's woman on a mount, upon a bed
> A seat or in a house.
> Having seen as well as asked (about what is offensive),
> (One) should avoid all (conduct) that causes worldly (beings) to lose faith.

[248] **One should not be alone with someone else's woman**—householders [khyim pa] should not be with women (married) to others, and renunciants should not be with (any women) except their close (female) relatives—**on the** same **mount** [bzhon pa] such as a horse, a pack animal [khal] and so on, **upon a bed**, **a seat or in a** remote **house**, as this is not proper. In short, those who **have seen** and discovered for themselves (what is offensive) **as well as** those who have not seen and discovered for themselves (what is offensive) should nevertheless **ask** other people who are learned and experienced about (what is proper), and **should avoid all** conduct **that causes worldly** sentient beings to criticize or **to lose faith**.

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[34] The twig of a certain tree is traditionally used for cleaning the teeth in India.

> inserted root text: 94
>
> sor-mos brda-ni-mi-bya ste //
> gus dang bcas-pas g.yas-pa yi //
> lag-pa dag ni kun gyis kyang //
> lam yang de-ltar bstan-par-bya //

[249] lam sogs 'dri-ba'i tshe ma-gus-pa'i-rnam-'gyur lag g.yon-pas sdigs-mdzub la-sogs-pa dang **sor-mos** te sor-mo gcig gis **brda**-tsam-gyis lam-bstan-par **ni mi bya ste** lus-ngag-gi-rnam-'gyur **gus** shing spro-ba **dang bcas-pas g.yas-pa yi lag-pa dag ni** sor-mo kun gyis kyang ji-ltar dris-pa'i **lam**[35] **yang** 'jig-rten-pa rnams dad-par-'gyur-ba **de-ltar** yang-dag-par legs-par **bstan-par-bya** dgos so //

> inserted root text: stanza 95
>
> lag-pa shas-cher bskyod min te //
> cung-zad bskyod la sgra-bsgrags-pa //
> se-gol la-sogs brda-bya ste //
> gzhan-du ma bsdams-par-'gyur ro //

[250] snod-spyad sogs bca'-ka len-pa dang 'jog-pa sogs dgos-pa chung-ngu la'ang **lag-pa** ches-cher ram **shas-cher** drag-tu **bskyod**-par-bya ba **min te cung-zad**-tsam **skyod la** nga(?)-**sgra-bsgrags-pa** dang **se-gol la-sogs**-pas **brda-bya ste** go-brda'-sprad dgos shing de-ltar ma byas na **gzhan-du** spyod-lam **ma bsdams-par**-'gyur-ba'i skyon gyis gzhan rnams ma-dad-par-**'gyur ro** //

> inserted root text: stanza 96
>
> mgon-po mya-ngan-'das gzims ltar //
> 'dod-pa'i phyogs su nyal-bar-bya //
> shes-bzhin myur-du-ldang-sems la //
> thog-ma-nyid-du nges-par-sbyar //

[35] B: ji ltar bris pa'i lam

> inserted root text: stanza 94
>
> Do not point out (a road) by indicating it with your finger,
> But instead point out the road
> Respectfully and
> With your (entire) right hand.

[249] When being asked about the road and so forth, **do not point out** a road merely **by indicating it** with disrespectful gestures such as making a threatening gesture with your left (hand) and so on, or **with your finger**, that is to say with one finger, **but instead point out the road** about which you have been asked correctly and properly, with a joyful and **respectful** attitude of body and speech, **and with your** (entire) **right hand**, with all your fingers, so that worldly people become faithful.

> inserted root text: stanza 95
>
> Nor should you vigorously move your hands,
> But rather give an indication by a gentle movement,
> By being soft-spoken, snapping your fingers and the like.
> Otherwise, you will lose composure.

[250] **Nor should you** greatly or **vigorously move your hands** for only a minor purpose such as picking something [bca' ka] up or putting it down, like as a 'kitchen utensil' [snod spyod] and so forth, **but rather give an indication**, meaning you must make yourself understood, **by a gentle movement, by being soft-spoken, by** (gently) **snapping your fingers** and the like. **Otherwise**, if you do not act like this, **you will lose composure** in your conduct and due to this defect, others will lose faith.

> inserted root text: 96
>
> Just as 'the protector' lay down to pass into nirvāṇa,
> Lie down (to sleep facing) toward (any) desired direction.
> With introspection firmly focus from the very first (moment)
> On the intent to quickly rise (in the morning).

[251] nyal-ba'i tshe nam-gyi-gung-thun la 'gro-ba-thams-cad-kyi-**mgon-po** sangs-rgyas-bcom-ldan-'das **mya-ngan-'das**-pa'i-tshul-ston-pa na seng-ge'i-nyal-stabs kyi gzhog g.yas sa-la-phab ste dbu byang dang zhal nub tu gzigs te **gzims**-pa **ltar** nyal-bar-bya'o zhes bsam na sangs-rgyas-rjes-dran kyang yin-pas 'di-ltar gnod-pa med cing yid la gang **'dod-pa'i phyogs su** shar dang byang la-sogs-par mgo-bstan te glo g.yas 'og-tu phab nas rkang-pas rkang-pa mnan la lag g.yas 'gram-pa'i 'og dang g.yon brla'i steng nas brkyangs te lus chos-gos kyis g.yogs nas **nyal-bar-bya** zhing dran-pa dang **shes-bzhin** dang ldan-pa'i sgo-nas snang-ba'i-'du-shes dang 'chi-ba'i-'du-shes dang sang **myur-du-ldang**-ba'i-**sems** sam 'du-shes **la** nyal-ba'i **thog-ma-nyid-du nges-par** sems-**sbyar**-ba'am 'dun-pa-gtad de nyal-bar-bya'o // de-ltar byas na gnyid kyang dge-bar-'gyur ro //

[252] de la rang gi tshe gcig gi bya-ba dang rang nyin gcig gi bya-ba sgo-bstun nas nyams-su-len dgos te / 'di-ltar da-nang nyi-rtse-shar-ba rang byis-pa-btsa'-ba'i dus dang / nyin-gung dar-la-bab-pa dang / dgongs-mo rgas-pa dang / nyal-ba 'chi-nad-kyis-thebs-pa'i dus dang / gnyid tshe shi-ba dang / rmi-lam bar-do dang / nang sad tshe phyi-ma'i-skye-srid dang nying-mtshams-sbyar-ba dang mthun-pas de-dang-de'i-skabs-su de-dang-de yin-pa'i 'du-shes-bzhag ste byang-chub-kyi-sems-rin-po-che sogs nyams-len ma brjed-par-bya dgos gsungs //

[253] bzhi-pa bsgrub-pa phun-sum-tshogs-pa'i yan-lag gzhan bstan-pa la / bsgrub-pa phun-sum-tshogs-pa dngos dang / le'u'i don-bsdu-ba gnyis las /

> inserted root text: stanza 97
>
> byang-chub-sems-dpa'i-spyod-pa dag /
> tshad-med-par ni gsungs-pa las //
> sems-sbyang-ba yi spyod-pa ni //
> nges-par de-srid spyad-par-bya //

[254] **byang-chub-sems-dpa'i-spyod-pa** pha-rol-tu-phyin-pa-drug dang bsdu-ba'i-dngos-po-bzhi la-sogs-pa **dag** gi dbye-ba grangs-dang-**tshad-med-par ni** byang-chub-sems-dpa'i-sde-snod rnams nas **gsungs-pa las** byang-chub-sems-dpa'-las-dang-po-pa rnams kyis rang gi **sems**-sbyang-ba'am **sbyong-ba yi spyod-pa** spyod-'jug 'di-lta-bu **ni nges-par** sems-sbyong ma thub-par **de-srid**-du bsgom zhing **spyad-par-bya** dgos so //

[251] When lying down during the midnight session [nam gyi gung thun] think, "I will lie down **just as 'the protector** of all beings', the Buddha Bhagavān, **lay down**, when he demonstrated the manner of **pass**ing **into nirvāṇa**, in the posture of a sleeping lion, with his right side on the ground, his head facing north and gazing to the west." Thinking like this is also a recollection of the Buddha and is therefore without harm. **Lie down** stretched out, with your head facing **in** any **desired direction** such as east, north and so forth, with your right side down, your feet on top of each other, your right palm below your (right) cheek, and your left (hand) on top your left thigh, covered in your (three) dharma robes. **With** mindfulness and **introspection**, go to sleep with your mind **firmly focus**ed or concentrated **from the very first** (moment) of lying down on the concept of light, on the concept of dying, and **on the** concept or **intent to quickly rise** in the morning.

[252] In this regard, you must practice by synchronizing the actions of your (entire) life with your actions of one single day. That is to say, the rising of the sun in the morning is similar to the time when you were born as an infant; midday to the time when you became a mature adult; evening to aging; lying down to the time when you will be stricken with a fatal disease; the time of falling asleep to death; dreaming to the intermediate state; and the time of waking up the following morning to entering into the next life, as well as to the moment of conception [nying mtshams sbyar ba] and therefore you should apply the respective concept (of the period of your life) to the respective (concept of the time of the day). In other words, (Paltrül Rinpoche) said that (at no time) should one forget the practice the precious bodhicitta and so forth.

Teaching the other sections of perfect practice.

[253] Fourth, teaching the other sections of perfect practice has (two points): (1) the actual perfect practice and (2) condensing the meaning of the chapter.

The actual perfect practice

> inserted root text: stanza 97
>
> (Although the distinctions of) the bodhisattva conduct are limitless,
> From (all) that has been taught
> One should practice the conduct of training the mind
> Until certainty.

[254] Although the distinctions of **the bodhisattva conduct** such as the six transcendental perfections, the four ways of attracting (disciples) and so forth **are** countless and **limitless**, from (all) that has been taught in the bodhisattva piṭaka, beginning bodhisattvas **should** (at least) meditate upon and **practice the conduct of** purifying or **training the mind**, as in this Bodhisattva-caryāvatāra, **until** their minds have been trained with **certainty**.

> inserted root text: stanza 98
>
> nyin dang mtshan-mo lan-gsum-du //
> phung-po-gsum-pa gdon-bya zhing //
> rgyal dang byang-chub-sems brten nas //
> ltung-ba'i-lhag-ma des zhi-bya //

[255] gal-te rtsa-ltung byung na gang-zag dbang-po rab-'bring-tha-ma'i bshabs-thabs bzhin-du bshags-pa-bgyid cing slar byang-sdom-len-par-bya-ba dang gzhan nyes-byas la-sogs-pa gang byung-ba la **nyin** lan-gsum **dang mtshan-mo lan-gsum-du phung-po-gsum-pa** zhes bshags-pa yi-rang bsngo-ba gsum ste byang-chub-ltung-bshags lta-bu la-sogs-pa **gdon**-par-**bya zhing** sangs-rgyas-so-lnga sogs rgyal-ba sras dang bcas-pa dang **byang-chub**-kyi-**sems** la **brten nas ltung-ba'i-lhag-ma** zhes rtsa-ba'i-ltung-ba las gzhan nyes-byas la-sogs-pa gnyen-po stobs-ldan **des zhi**-ba'am dag-par-**bya** zhing /

> inserted root text: stanza 99
>
> rang ngam gzhan gyi dbang yang rung //
> gnas-skabs gang-du ci spyod kyang //
> bslab-par gsungs-pa gang yin-pa'i //
> gnas-skabs de la 'bad de bslab //

[256] ched-du-bya-ba **rang ngam gzhan** sems-can rnams **gyi dbang**-po **yang rung** ste **gnas-skabs**-gang-dang-**gang-du** bya-ba-ci-dang-**ci**-la **spyod kyang** rung / mdor-na byang-chub-sems-dpa' rnams kyis ji-ltar **bslab** dgos-**par** lung rnams las **gsungs-pa** zhi-ba-lhas bka'-lung-bzhin-du bsdus-pa **gang yin-pa'i gnas-skabs-de**-dang-de-**la** mngon-par yid-ches-pa'i sgo-nas **'bad de bslab**-par-bya dgos so //

[257] de-gang-zhe-na zhi-ba-lhas rgyal-ba'i-bka'-lung bzhin-du bsdus-pa 'di-ltar / dper-na 'gro-ba'i tshe / lam sogs 'jigs-pa-brtags sogs dang 'dug-pa'i tshe / rkang-pa-brkyang te sogs dang / ri-khrod sogs su 'dug tshe / log-par-ltung dang sogs / zas-za tshe / kha-bkang-ba sogs dang / gtam-bshad tshe / smra na yid-phebs sogs dang gzhan la blta-ba'i tshe / mig gis sems-can sogs dang / nyal-ba'i tshe / mgon-po mya-ngan-'das sogs kyis mtshon te gang gsungs-pa dang / gzhan-yang spyod-yul yongs-su-dag-pa'i-mdo bzhin-du yang gsungs /

> inserted root text: stanza 98
>
> Three times during the day and three times during the night
> Recite the *Tri-skandha-(sūtra)*.
> By relying upon the victors and upon bodhicitta
> The 'remaining downfalls' will be alleviated through this (sūtra).

[255] In case a root downfall should occur, one should confess it according to the confession methods of a person of the highest, the middle or the lower capacity, and should take the bodhisattva precepts again. Furthermore, if any 'minor infraction' [nyes byas] or the like should occur, **three times during the day and three times during the night recite** for instance **the *Tri-skandha-sūtra*** (the Sūtra of the Three Heaps), which includes confession, rejoicing and dedication, (a text for) the confession of downfalls for bodhisattvas. **By relying upon the victors** and their sons, such as the 'thirty-five buddhas' and so forth, **and** upon **bodhicitta, the 'remaining downfalls**' that is to say infractions other than the root downfalls, **will be alleviated** or purified **through this** powerful remedy.

> inserted root text: stanza 99
>
> Whatever one is doing in any situation,
> Whether for one's own benefit or for others,
> One must diligently apply
> In each situation whatever has been taught (about how one must) train.

[256] Regardless of **whatever one is doing in any situation**, **whether for one's own benefit or for others**, for whichever object of intent, in short, **one must diligently** and with true conviction **apply in each situation whatever has been taught** in the teachings (of the Buddha) and whatever has been condensed by Śāntideva according to the direct words (of the Buddha) and scriptures about how bodhisattvas must **train**.

[257] If one asks what these (teachings) are, then Śāntideva has condensed (the teachings) according the the direct words and scriptures of the Victor. For instance, when one walks, (recollect stanza 37): "To inverstigate whether there is any danger on the road…" When one sits, (recollect stanza 92): "Do not sit with your legs outstretched…" When one stays at a hermitage and the like, (recollect stanza 85): "I will divide (my alms) among those who have fallen into the lower realms…" When eating, (recollect stanza 92): "Do not eat with a full mouth…" When one talks, (recollect stanza 79): "When one speaks, one should speak agreeably …" When one is looking at others, (recollect stanza 80): "When looking with my eyes at sentient beings…" When one is lying down, (recollect stanza 96): "Just as 'the protector' lay down to pass into nirvāṇa…" With these (statements) and others, (Śāntideva) has indicated all (the Buddha) has taught. Further (instructions) are taught in the Chö-yül Yongsu Dapey Do (???).

inserted root text: stanza 100

rgyal-sras rnams kyis mi bslab-pa //
de ni gang-yang yod min te //
de-ltar gnas-pa'i mkhas-pa la //
bsod-nams mi 'gyur gang-yang-med //

[258] **rgyal-sras rnams kyis** bzo gso-ba / sgra tshad-ma / nang-don rigs-pa ste rigs-pa'i-gnas-chen-lnga dang gnas-chung-lnga la-sogs-par **mi bslab-pa** yi shes-bya'am rigs-pa'i-gnas **de ni gang**-ci-**yang-yod**-pa-**min te de-ltar** shes-bya mtha'-yas-pa la bslab cing dran-shes la **gnas-pa'i** byang-chub-sems-dpa'i thabs-la-**mkhas-pa** de **la** goms-pa'i-'degs-'jog dang lag-pa'i-brkyang-brkum la-sogs-pa tshun-chad **bsod-nams** dge-ba'i-dngos-por **mi 'gyur**-ba **gang**-ci-**yang-med** de mi-dge-ba'am dge-bar 'gyur na gzhan lung-ma-bstan la-sogs smos-ci-dgos so //

inserted root text: stanza 101

dngos sam yang-na brgyud kyang rung //
sems-can don las gzhan mi spyad //
sems-can kho-na'i don gyi phyir //
thams-cad byang-chub phyir bsngo'o //

[259] chos dang zang-zing gis gzhan-don **dngos**-su byas **sam yang-na** rang mtshams bsnyen-sgrub la-sogs-pa'i dge-ba-bsgrub ste gzhan-don du bsngo zhing smon-lam-gdab-pa la-sogs-pas **brgyud**-nas **kyang rung** ste gzhan **sems-can** thams-cad kyi **don** kho-na sgrub-pa **las** rang-don bsgrub-pa sogs **gzhan mi spyad** cing / ched-du-bya-ba **sems-can kho-na'i don gyi phyir** rang dang gzhan gyis dus-gsum du bsags-pa'i phyin-drug la-sogs-pa'i dge-rtsa gang 'grub **thams-cad** rdzogs-pa pa'i-**byang-chub** kyi go-'phang 'thob-pa'i **phyir bsngo'o** zhes bsngo zhing smon-lam-gdab-par-bya dgos so //

inserted root text: stanza 102

rtag-par dge-ba'i-bshes-gnyen ni //
theg-chen don la mkhas-pa dang //
byang-chub-sems-dpa'i-brtul-zhugs mchog /
srog gi phyir yang mi btang ngo //

> inserted root text: stanza 100
>
> There is no (field of knowledge)
> That the sons of the victors do not learn.
> For someone who is skilled in abiding in this way,
> Everything becomes meritorious.

[258] **There is no** field of knowledge or science, that is to say the five greater sciences such as (1) arts, (2) medicine, (3) linguistics, (4) logic and (5) Buddhist philosophy, as well as the five minor sciences, **that the sons of the victors do not learn**. **For someone who is skilled in** the methods of a bodhisattva, someone who has studied all fields of knowledge and who is **abindng in this way** in mindfulness and introspection, **everything becomes meritorious**, even down to lifting up and setting down the foot or stretching and bending the arm and so forth. Since even the non-virtuous actions (of body and speech) turn into virtue, it is needless to mention in addition that neutral actions (also turn into virtue).

> inserted root text: stanza 101
>
> One should not do anthing except (practicing for) the benefit of sentient beings
> Either directly or indirectly,
> And (should say), "For the sole welfare of sentient beings
> I dedicate all (roots of virtue) for (the attainment of) enlightenment."

[259] **One should not do anything**—besides practicing for one's own benefit—**except** practicing exclusively **for the benefit of** all other **sentient beings**, **either** working **directly** for the welfare of others through (the gift of) dharma or (the gift of) material things, **or indirectly** by dedicating the (the merit), making aspirations and the like for the welfare of others after one has practiced virtue such as (performing the recitations of) 'approach' and 'accomplishment' by oneself in retreat. One must make dedications and aspirations, saying **"For the sole welfare of sentient beings**—the object of intent—**I dedicate all** roots of virtue that have been accumulated by myself and others throughout the three times by means of the six transcendental perfections and the like, **for** the attainment of the level of perfect **enlightenment."**

> inserted root text: stanza 102
>
> Never, even at the cost of my life,
> Will I forsake a spiritual guide
> Who is learned in the meaning of Mahāyāna
> And who is supreme in the discipline of a bodhisattva.

[260] dang-po byang-chub-mchog-tu-sems-bskyed nas byang-chub-chen-po'i go-'phang ma thob kyi bar-du dus-**rtag-par** gang dang 'grogs na yon-tan thams-cad ngang-gis 'byung-bar 'gyur-ba'i **dge-ba'i-bshes-gnyen** bla-ma dam-pa la **ni** rang gi sgo-gsum gus-pas brten-par-byed dgos la / de-yang gang 'gro-ba'i dang / gang-du 'gro-ba'i dang / gang-gis 'gro-ba'i theg-pa-gsum las 'di phyi-ma ste mdo-rgyan las /

> dmigs-pa-che-ba nyid dang ni //
> de-bzhin sgrub-pa gnyis dag dang //
> ye-shes brtson-'grus brtson-pa dang //
> thabs-la-mkhas-par gyur-pa dang //
> yang-dag-grub-pa-chen-po dang //
> sangs-rgyas phrin-las-chen-po ste //
> chen-po-bdun dang ldan-pa'i phyir //
> theg-chen zhes ni nges-par-brjod //

[261] ces chen-po-bdun dang ldan-pa'i chos **theg**-pa-**chen**-po zab dang rgya-che-ba'i tshig-**don** ston-pa **la mkhas-pa dang** spyod-pa **byang-chub-sems-dpa'i**-tshul-khrims sam **brtul-zhugs mchog** ste sdom-pa-la-gnas-pa'i dge-ba'i-bshes-gnyen rnams rang gi lus dang **srog gi phyir yang mi gtong ngo** ste rang-gi-srog-la-bab-kyang bka'-'gal thugs-dkrugs sogs mi bya-bar bla-ma la bsten-pa mi spang-bar-bya dgos so //

> inserted root text: stanza 103
>
> dpal-'byung-ba yi rnam-thar las //
> bla-ma-bsten-pa'i-tshul ltar bslab //
> 'di dang sangs-rgyas bka'-stsal gzhan //
> mdo-sde bklags nas shes-par-bya //

[260] From (the time) I first direct my mind toward enlightenment until the attainment of the level of great enlightenment, with devotion of my three doors (of body, speech and mind), I must rely upon a sublime master, **a spiritual guide** who, when I always associate myself with him, naturally gives rise to all qualities (in me). Furthermore, from among (the three meanings of the word yāna, which are) (a) a vehicle that transports someone, (b) a vehicle that transports to somewhere and (c) a vehicle that transports by (a certain method), the last is (the meaning of Māhayāna). From the Sūtrālaṃkāra:

(1) Superiority of scope,
Likewise, (2) in two-fold practice,
(3) In wisdom, (4) in excerting oneself in diligence
(5) In skillful means,
(6) Superiority in perfect achievement,
And (7) superiority in enlightened activity:
Because (Māhayāna) is thus endowed with seven (qualities)
It is certainly called the 'Greater Vehicle'.

[261] **Never, even at the cost of my** own body or **life, will I forsake** (my spiritual guide), **who is learned in** teaching **the meaning** and words **of** the profound and vast **Mahāyāna**, the dharma that is thus endowed with the seven-fold superiority, **and who** in his conduct **is superior in the discipline** or training **of a bodhisattva**, that is to say a spiritual guide who abides in his (bodhisattva) precepts. I will not give up relying upon a master and will not, even at the cost of my own life, oppose his command, upset him and so forth.

> inserted root text: stanza 103
>
> Train in the way of relying upon a spiritual guide
> (Which is lauded) in the biography of Śrī-sambhava.
> Understand (the bodhisattva trainings) through reading
> This and other advice spoken by the Buddha in the sūtra sections.

[262] bsten-pa'i-tshul ji-ltar yin na phal-po-che'i-sdong-po-bkod-pa'i-le'u las / byang-chub-sems-dpa' nor-bzang gis dge-ba'i-bshes-gnyen brgya-dang-bcu sogs rab-tu-mang-po bsten-pa las khye'u-**dpal**-gyi-**'byung**-gnas dang bu-mo-dpal-gyi-blo-gros-ma gnyis kyi bdun-du byon tshe gus-pas bshes-gnyen-bsten-**pa yi rnam-thar las bla-ma** dge-ba'i-bshes-gnyen **bsten-pa'i**-tshul dang de la bsngags-pa dang / rigs-kyi-bu khyod kyis rang la nad-pa'i-'du-shes dang dge-ba'i-bshes-gnyen la ni sman-pa'i-'du-shes dang chos la sman-gyi-'du-shes dang / nan-tan nyams-su-blang-pa la ni nad-nye-bar-'tsho-ba'i-'du-shes bskyed-par-bya'o // zhes-pa la-sogs-pas ji-ltar bsten-pa'i-**tshul** rgya-cher gsungs-pa de-**ltar bslab** ste bsten dgos so // khye'u-dpal-'byung-ba'i rnam-thar **'di dang sangs-rgyas**-kyi-**bka'-stsal**-pa **gzhan mdo-sde** rnams **bklags nas** dge-ba'i-bshes-gnyen bsten-tshul gyi spang-blang la-sogs byang-chub-sems-dpa'i-bslab-pa rnams **shes-par-bya** dgos so //

> inserted root text: stanza 104
>
> mdo-sde rnams las bslab-pa snang //
> de-bas mdo-sde bklag-par-bya //
> nam-mkha'i-snying-po'i-mdo-sde ni //
> thog ma nyid du blta bar bya //

[263] gzhan-yang **mdo-sde rnams** la mjal zhing bltas-pa **las** byang-chub-sems-dpa'i-**bslab-pa snang** zhing shes-par-'gyur la / rgyu-mtshan **de**-lta-**bas**-na **mdo-sde** rnams la blta zhing **bklag-par-bya** zhing / khyad-par-du byang-chub-sems-dpa'-**nam-mkha'i-snying-po'i-mdo-sde** las **ni** byang-chub-sems-dpa'i-rtsa-ltung-bco-brgyad gyi rnam-dbye rtsa-ltung byung na 'chos-thabs dang bcas-pa gsal-bar-bstan-pa'i phyir **thog-ma**'am dang-po-**nyid-du** de la **blta-bar-bya** dgos so //

> inserted root text: stanza 105
>
> gang-phyir rtag-tu spyad-pa ni //
> de las rgya-cher rab-ston-pas //
> bslab-pa-kun-las-btus-pa yang //
> nges-par yang-dang-yang-du blta //

[262] If one asks how to rely, then the *Gaṇḍha-vyūha* chapter of the *Avataṃsaka-sūtra* extensively explains **the manner of** relying (upon a spiritual master). (In the same chapter) the manner of **relying upon a master**, a spiritual guide, is lauded **in the biography of** the boy **Śrī-sambhava**[36] and the girl Śrī-mati, into whose presence the Bodhisattva Sudhana came after he had relied upon a great number of spiritual guides, such as one hundred and ten and so forth. (The same chapter also says): "Noble son, you should give rise to the concept of yourself as a sick person, of your spiritual guide as a physician, of the dharma as your medicine, and of intensive practice as a swift cure for your illness." Thus one must **train** and rely. **Understand** the trainings of a bodhisasattva such as what must be done and what must be avoided in regard to the manner of how to rely upon a spiritual friend **through reading this** biography of Śrī-sambhava **and other advice spoken by the Buddha in the sūtra sections**.

> inserted root text: stanza 104
>
> From (studying and reading) the sūtra section (the bodhisattva) trainings become apparent.
> Therefore, one should recite the sūtra section.
> One should first read
> The sūtra of Ākāśagarbha.

[263] Furthermore, **from** studying and reading **the sūtra section the trainings** of a bodhisattva **become apparent** and can be understood. **Therefore**, for that reason, **one should** read and **recite the sūtra sections**. In particular, **one should first**, or at the beginning **read the sūtra of** Bodhisattva **Ākāśagarbha** because it clearly teaches the distinctions of the eighteen root downfalls of a bodhisattva and also the method for restoring root downfalls when they occur.

> inserted root text: stanza 105
>
> Therefore, I will definitely read
> Again and again the Śikṣā-samuccaya
> Because in this (Śikṣā-samuccaya everything) that (bodhisattvas)
> Should constantly practice is extensively taught.

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36 See *Flower Ornament Scripture*, page 1621.

[264] **gang**-gis-**phyir** byang-chub-sems-dpa' rnams kyis dus-**rtag-tu spyad-pa**'am bslab-par-bya-ba **ni** lus longs-spyod dge-ba rnams btang-bsrung-dag-pa-spel-ba'i-tshul la-sogs-pa zhi-ba-lha rang gis mdzad-pa'i bslab-btus **de las rgya-cher rab**-tu-gsal-bar-**ston-pas** na byang-chub-sems-dpa'i-**bslab-pa-kun-las-btus-pa** la **yang nges-par** te gdon-mi-za-bar lan-gcig-tsam-ma-yin-par **yang-dang-yang-du blta**-bar-bya zhing /

> inserted root text: stanza 106
>
> yang-na re-zhig mdor-bsdus-pa'i //
> mdo rnams kun-las-btus-par blta //
> 'phags-pa-klu-sgrub kyis mdzad-pa'i //
> gnyis-po'ang 'bad-pas blta-bar-bya //

[265] **yang-na re-zhig** zhi-ba-lha rang gis mdo-sde rnams las byang-chub-sems-dpa'i-spyod-pa rnams **mdor-bsdus-pa'i mdo-rnams-kun-las-btus-pa** la yang **blta**-bar-bya dgos so // de-bzhin-du bdag-nyid-chen-po **'phags-pa-klu-sgrub kyis mdzad-pa'i** bslab-btus dang mdo-btus **gnyis-po'ang 'bad-pas** yang-nas-yang-du **blta-bar**-yang-**bya**'o //

> inserted root text: stanza 107
>
> gang-las-gang ni ma bkag-pa //
> de-nyid spyad-par-bya-ba ste //
> 'jig-rten sems ni bsrung-ba'i phyir //
> bslab-pa mthong nas yang-dag spyad //

[266] de-ltar rgyal-ba'i-bka' mdo-sde rnams dang bstan-bcos bslab-btus dang mdo-btus kyi gzhung gang-dang-**gang las** bya-ba gang-dang-**gang ni ma bkag** cing gnang-**ba** de-dang-**de-nyid** ni byang-chub-sems-dpa' rnams kyis dus-rtag-tu tshul-bzhin-tu **spyad** cing bslab-**par-bya-ba ste** mdor-na **'jig-rten**-pa rnams kyi ma-dad-pa'i-**sems ni bsrung** zhing mgu-bar-bya-**ba'i phyir** byang-chub-sems-dpa'-**bslab-pa mthong** zhing shes-par-byas **nas** sems-can rnams la phan-pa 'ba'-zhig **yang-dag**-par **spyad**-par-bya'o /

[264] **Therefore, I will definitely**, meaning without a doubt, **read** not only one time but **again and again the** Bodhisattva-**śikṣā-samuccaya**, the compendium of all bodhisattva trainings, **because in this** Śikṣā-samuccaya, which Śāntideva himself composed, (everything) **that bodhisattvas should constantly practice** and train in **is extensively** and clearly **taught,** namely how to (apply) to my body, my wealth and my virtues (1) giving away, (2) protecting, (3) purifying and (4) increasing.

> inserted root text: stanza 106
>
> Alternatively, I will sometimes look at
> The condensed Sūtra-samuccya.
> I will also read diligently two (treatises)
> Written by the noble Nāgārjuna, (the Śikṣā-samuccaya and the Sūtra-samuccya).

[265] **Alternatively, I will sometimes** also **look at the Sūtra-samuccya**, in which Śāntideva himself **condensed** the conduct of a bodhisattva from the sūtra-sections. Likewise, **I will also read diligently** over and over **the two** (treatises) **written by** the great master, **the noble Nāgārjuna**, the Śikṣā-samuccaya and the Sūtra-samuccya.

> inserted root text: stanza 107
>
> One should practice
> Whatever is not prohibited in any (of the sūtras and treatises).
> In order to protect the minds of worldly people
> One should study the trainings and practice them genuinely.

[266] In this manner, bodhisattvas **should** at all times properly **practice** and train in **whatever** action **is not prohibited** but which is permitted **in any** of the sūtras—the words of the Victor—or in the treatises, the Śikṣā-samuccaya and the Sūtra-samuccya. In short, **in order to protect the minds of worldly people** from disbelief and to delight them, **one should study** and understand **the trainings** of a bodhisattva **and practice them genuinely**, exclusively to benefit sentient beings.

> inserted root text: stanza 108
>
> lus dang sems kyi gnas-skabs la //
> yang-dang-yang-du brtag-bya-ba //
> de-nyid kho-na mdor na ni //
> shes-bzhin-bsrung-ba'i mtshan-nyid do //

[267] gnyis-pa ni / rang gi **lus** kyi ci-byed dang ngag gi ci-bshad **dang sems kyi** ci-bsam sogs kyi **gnas-skabs la** skad-cig-tsam ma yin par dus-rtag-tu **yang-dang-yang-du** dge mi-dge lung-ma-bstan gang-yin zhes **brtag** ste blang-dor la spro-bas shes-bzhin du 'jug-par-**bya-ba 'di-nyid kho-na mdor**-bsdu **na ni shes-bzhin** nyams-su-blang-ba'i sgo-nas **bsrung-ba'i mtshan-nyid do** zhes mtshan-nyid-yang-dag-pa'o //

> inserted root text: stanza 109
>
> lus kyis 'di-dag spyad-par-bya //
> tshig-tsam-brjod-pas ci-zhig-'grub //
> sman-dpyad bklags-pa tsam gyis ni //
> nad-pa dag la phan-'gyur ram //

[268] **lus**-ngag-yid **kyis** ji-skad bshad-pa'i bslab-bya **'di-dag** dngos-su nan-tan-du **spyad** cing bslab-**par-bya** dgos kyi gzhung gi **tshig-tsam brjod-pas** sam bshad-pa tsam-gyis dgos-pa'am don **ci-zhig-'grub** ste mi 'grub-pas don nyams-su-len-pa la 'bad-par-bya dgos te dper-na sman ma zos-par **sman-dpyad**-rgyud-bzhi sogs **bklags**-pa'am bshad-**pa tsam-gyis ni nad-pa dag** gi nad **la phan**-par **'gyur ram** te mi 'gyur la lus kyis sman zos-pa dang spyod-lam la-sogs tshul-bzhin bsten-pa las phan-thogs-pa bzhin no //

[269] le'u mtshan ni / **byang-chub-sems-dpa'i-spyod-pa-la-'jug-pa las / shes-bzhin-bsrung-bar-bya-ba ste le'u-lnga-pa'o //**

Condensing the meaning of the chapter

> inserted root text: stanza 108
>
> I will again and again examine
> The temporary condition of my body and mind,
> That alone is in brief
> The defining characteristic of guarding introspection.

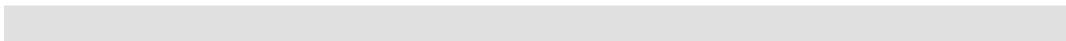
[267] Second: **"I will again and again**, not only for a moment but constantly, **examine** what is called virtuous, non-virtuous or indifferent; that is to say 'I will engage in introspection with joy about what to do and what to avoid', (examining) **the temporary condition of** whatever I am doing with **my body**, whatever I am saying with my voice, **and** whatever I am thinking in my **mind**. **That alone is in brief the defining characteristic of guarding** (one's mind) through the practice of **introspection**." That is the genuine defining characteristic (of guarding introspection).

> inserted root text: stanza 109
>
> I should practice these (trainings) with my body, (speech and mind).
> For what can be achieved by simply explaining the mere words (of this text)?
> Would (the disease of) a sick man be cured
> Merely by reciting (the four tantras on) medical examination?

[268] **I should** actually and seriously **practice** and train in **these** trainings **with my body**, speech and mind, just as they have been explained. **For what** purpose or benefit **can be achieved by simply explaining** or expounding **the mere words** of this text? Since nothing can be achieved, I should strive to practice its meaning. For example, without taking medicine, **would** the disease of **a sick man be cured merely by reciting** or explaining **the** four tantras on **medical examination?** No, it would not. (The sick person) will be benefited if he physically takes the medicine and properly follows (the physician's instructions on) behavior (conducive to healing) and the like.

Listing the name of the chapter

The name of the chapter: **From the *Bodhisattva-caryāvatāra*, the fifth chapter, entitled "Maintaining Introspection."**



Khenpo Chöga
Oral Explanations

of

Khenpo Kunpal's Commentary

Text section 110:

Chapter five deals with *introspection* [shes bzhin] which implies that the practitioner at all times examines the state of his or her body, speech and mind.[37] The practitioner examines what his mind is thinking or feeling, and how his mind is reacting to any given situation. He is also aware how his body is feeling, acting and reacting at all times. The practitioner learns to pay attention to whatever he does, speaks or thinks, to all activities of his body, speech and mind. He must learn to develop a panoramic awareness, like a Buddha who sees all directions simultaneously [kun tu zhal].

Text section 111:

The actual text has four sections. The first sections teaches that in order to guard the bodhicitta trainings [byang chub sems kyi bslab pa][38] the practitioner must guard his or her own mind. The trainings are the precepts of bodhicitta [byang chub sems kyi sdom pa]. Only when a practitioner guards his mind carefully will he be able to observe the bodhisattva precepts properly. To guard his mind, the bodhisattva must rely on mindfulness [dran pa] and introspection [shes bzhin]. In the same way, only when a practitioner observes the bodhisattva precepts properly will he be able to guard his mind and guide it to peace and happiness.

The second section teaches that the practitioner must rely on mindfulness [dran pa][39] and introspection [shes bzhin][40] in order to guard his mind. Without mindfulness and introspection it is impossible to guard the mind. Without guarding the one's mind, it is impossible to maintain the precepts.

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[37] [lus sems kyi gnas skabs] means lus sems kyi gnas stangs

[38] The terms 'training', or 'to train' [bslab pa], 'discipline' [tshul khrims] as well as 'precept' [sdom pa] are closely connected. The phrase 'to train in a path' [lam la bslab pa] has the same connotation as 'to enter into a path' [lam la 'jug pa]. Entering into the path of the bodhisattva means to abide by 'the natural law' [rang bzhin gyi khrims]. Making the commitment to follow this natural law is called 'discipline' [tshul khrims]. 'Discipline' [tshul khrims] is defined as maintaining a 'code of conduct which accords with the nature of reality' [dgnos po gnas lugs dang mthun pa'i de khrims tshul khrims]. Without abiding in such discipline there will be no results ['bras bu] along the bodhisattva path.

[39] dran pa; skr. smṛti

[40] Introspection [shes bzhin; skr. samprajanya] is translated differently by various translators: 'guarding introspection' (Batchelor); 'introspection' (Wallace); 'vigilance' (Padmakara); 'guarding of awareness' (Crosby); 'guarding awareness' (Sharma); 'attentiveness' (Dalai Lama); 'conscientiousness'; 'guarding awareness' and so on. The terms mindfulness and introspection appear often as a pair. While mindfulness [dran pa] holds the mind in place, introspection keeps watch over the situation to ensure that mindfulness is operative. When mindfulness, the force that holds mind in place, is weakened or lost, introspection recognizes this and informs the mind to re-establish mindfulness.

The third section shows how to train in the conduct of mind training by being endowed with mindfulness and introspection. The fourth section teaches all the remaining sections of perfect practice.

Text section 113:

The terms 'heedfulness' [bag yod], 'mindfulness' [dran pa] and 'introspection' [shes bzhin] must be understood properly.

'Heedfulness' [bag yod; skr, apramādha] is defined as 'to pay careful attention to the points what should be observed and what should be avoided' ['jug ldog gi gnas la gzob pa lhur len pa].[41] These points are the points of virtue that should be observed ['jug bya dge ba'i gnas] and the points of non-virtue that should be avoided [ldog bya mi dge ba'i gnas]. 'To pay careful attention' [gzob pa lhur len pa] means to be 'careful' [gzab gzab] in regard to one's conduct. If one walks on the edge of a cliff, one must be careful [gzab gzab byed dgos]. If one is not careful in regard to virtue [dge ba] and non-virtue [mi dge ba], one will surely fall into the hell realms.

'Mindfulness' [dran pa] means 'not to forget one's virtuous focus' [dge ba'i dmigs pa ma brjed pa], 'not to forget what one should do and what one should avoid' [blang dor gyi gnas la mi brjed pa]. 'Mindfulness' [dran pa] or literally 'remembering' means not to forget what one should do [byed dgos pa] and what one should not do [byed dgos mi nyan pa]. It is the antidote to forgetfulness.

Mindfulness has three qualities: 1) familiarization ['dris pa'i dngos po], 2) not forgetting [brjed pa med pa] and 3) non-distraction [mi g.yeng ba].[42] Because mindfulness does not arise in regard to something one has not become accustomed to previously, 'familarization' ['dris pa'i dngos po] is required. Even if one is familiar with something, since mindfulness does not come about if the subject of one's mindfulness does not arise as one's momentary mental focus, one needs to cultivate 'non-forgetfulness'. Since such mindfulness improves the condition of one's mind, it has the side-effect of leading to non-forgetting. If one does not forget the points of what to accept and of what to avoid, one will never lose one's moral compass. One always will know how to act and how to react to any given situation in accord with the dharma.

Thus, mindfulness is more than simply maintaining constant observation and awareness of one's actions, emotions and thoughts. Mindfulness also requires that one constantly remember and keep in mind everything that one should do and that one should avoid.

'Introspection' [shes bzhin] means to be aware of whatever one does with body, speech and mind. If one sits, one is aware that one is stitting. If one walks, one is aware that

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41 Heedfulness [bag yod] is translated as: 'awareness' (Padmakara); 'conscientiousness' (Batchelor / Wallace); 'vigilance regarding' (Crosby); 'perseverance' (Sharma); 'carefulness' (Dalai Lama); 'recollection'; and 'remembering'.

42 See Minyak Kunzang, pages 241-242.

one is walking. 'Being perfectly aware while examining the state of one's body and mind is called introspection' [lus dang sems kyi gnas skabs la so sor brtags nas yang dag par shes pa ni shes bzhin no]. Introspection is cognizant whether or not one is following the points to be accepted and rejected in one's conduct of body, speech and mind.

Text section 114:

At first one must learn from a qualified master what to do and what to avoid. A genuine master teaches the student the ten virtuous and non-virtuous actions and their respective karmic consequences. Only when you have understood these principles will you understand the points of what should be done and what should be avoided.

Text section 115:

Many practitioners brag about being monks [dge tshul; skr. śrāmaṇera], fully ordained monks [dge slong; skr. bhikṣu] or tantric practitioners [sngags pa], and they are held in high esteem by others. But among them are many monks and fully ordained monks who do not even know the listing and the definitions of the 'four defeating offenses' [pham pa bzhi] and the 'thirteen partially defeating offenses' [lhag ma bcu gsum] as this is taught in the prātimokṣa precepts, the precepts of individual liberation [so thar gyi sdom pa]. Many so-called bodhisattvas have no idea about the 'eighteen root downfalls' [rtsa ltung bco brgyad], the most essential precepts for a bodhisattva. Many tantric practitioners do not know the tantric samayas they are supposed to keep. Calling oneself a practitioner of the dharma without knowing the precepts of one's practice is pretentious and does not lead anywhere [ci yang mi 'ong / skrig gi mi 'dug].

If the four defeating offenses should occur for a monk or a fully ordained monk, all his other precepts are destroyed beyond repair. If any of the thirteen partially defeating offenses should occur, they can be restored. The bodhicitta precepts such as the eighteen root downfalls can always be restored, but the precepts of the tantrikas can be restored only within a certain time frame.

Therefore, learning the points of what one should do and what one should avoid [blang dor gyi gnas] is most important. A beginner must first learn the precepts well [legs par shes pa], which means he or she must study these points with a qualified master. He must keep them in his mind and not forget them. This refers to each student's individual capacity for remembering [dran pa]. Remembering is like recalling that fire is hot and that you therefore should not stick your hand in a fire. If you forget this, you will hurt yourself. Similarly, a bodhisattva must remember the points he is supposed to keep and those he must avoid. He should know the benefits that arise from maintaining the precepts and he should be aware of the harm that he will attract to himself if he fails to keep them.

Once he knows the precepts, the bodhisattva must constantly examine his own behavior in body, speech and mind and see whether or not he is acting in accord with his precepts. This is the practice of introspection [shes bzhin]. In this manner, the

bodhisattva applies all the points that must be done and must be avoided by guarding his own mind well.

Text section 116:

Since you yourself know best your own negative thoughts and hidden agendas, you are also the most qualified teacher for yourself. How can others know your mind, unless they are endowed with higher perceptions? If others point out mistakes in our conduct of body and speech, we generally do not like to listen to them but rather become defensive or angry. Thus others cannot set us on the right path. But if we ourselves established our own body, speech and mind on the right path, even if we deviate and make mistakes, we will not become angry with ourselves but will simply identify our wrong doing for what it is. We will recognize that we have made a mistake and have violated our precepts. If we point out our own mistakes to ourselves, we will not generate the same kind of anger as we feel against others when they makes us aware of our own mistakes. Therefore, our own mindfulness and introspection is most qualified to re-establish ourselves on the right path, on the path of the sublime dharma [dam pa'i chos].

This kind of self-discipline requires that we knows the key-points of right and wrong conduct. If we have received the teachings on what is right and wrong, on what to do and what to avoid, as taught in the Bodhisattva-caryāvatāra, we have an excellent reference point by which to correct ourselves. We are aware of our own actions. We can talk to ourselves with an inner voice when we deviate from the right path and we can bring ourselves back. For each affliction and sadness the Bodhisattva-caryāvatāra provides a medicine.

Text section 117 / stanza 1:

The example for the mind [sems] is an untamed stallion. Mindfulness [dran pa] is represented by the reins put on the stallion. The example for introspection [shes bzhin] is an observer or spy, who overlooks the entire situation.

The three trainings are the training in discipline, the training in samadhi and the training in wisdom-knowledge. The training in discipline is like a vessel [rten]. The training in samadhi is like its contents [bcud] and the training in wisdom-knowledge is like the fruition ['bras bu]. Only by guarding one's mind through mindfulness and introspection will one be able to guard the three precious trainings.

If you merely keeps the precepts because you are told to do so or because you are scared of someone like your teacher, for instance, the precepts turn into a burden. It is of vitual importance that you want to maintain the precepts of your own free will, that you embrace them with joy in your heart. Merely imprisoning your body and speech because you believe you are forced to maintain the precepts is pointless. Such an attitude turns the precepts into a burden and your discipline will neither last nor will it benefit you. Therefore, guarding one's mind is of utmost importance.

The discipline that is required within the teachings of the Buddha is not an 'external discipline', not a 'legal system of laws' that we must force ourselves to live by. The discipline taught by the Buddha is a discipline that accords with natural rules [dngos po gnas lugs dang mthun pa], with the way things naturally are. If we live our lives by these rules, we will find peace and happiness. If we ignore them, we will experience suffering. These rules are called 'trainings' [bslab pa] since one must 'train' [bslab pa] to be able to maintain them constantly. A practitioner trains in the bodhisattva trainings until they become ingrained in his mind, until they become the natural guideline of his conduct. 'Training' means putting effort into a certain topic until it will never be forgotten.

'To maintain the trainings' or *'to guard the trainings'* [bslab pa bsrung ba] taught by the Buddha means to guard one's mind [sems bsrung ba]. All Buddhist discipline depends on one's own mind, not on externally imposed rules. A Buddhist practitioner aspires to improve his mind. Buddha does not inflict punishment if his followers do not keep the trainings and precepts he taught. Those who do not follow his teachings will personally experience the negative karmic consequences of their actions. They inflict suffering upon themselves. If we disobey the laws of our country, the legal system will punish us. Thus, we obey the law out of fear. We control our body and speech according to these external rules, although we may not believe in them ourselves. We follow them out of fear.

If we find admonitions in the teachings that tell us what to do and what to avoid, we must understand these teachings as ethical guidelines designed to keep us from harming ourselves. The Buddha simply points out that we will suffer if we act in certain ways. Therefore, he advises us, "Don't act like that." The Buddha is not displeased if we do not follow the bodhisattva trainings, nor is he pleased if we do follow them. He is just pointing out that we will get hurt if we stick our hand in fire. A dharma practitioner accepts a set of values and trainings that he or she knows will bring himself and others peace and happiness.

Text section 118:

The extensive explanation shows in great detail why a practitioner must guard his mind in order to guard his trainings and precepts. The first section, stanzas 2-9, teaches that all harm arises from mind. The practitioner must understand that all harm [gnod pa], negativity [sdig pa], non-virtue [mi dge ba] and suffering [sdug bsngal] that he personally experiences arise from his own mind. The second section, stanzas 10-17, teaches that virtue [dge ba] and happiness [bde ba] arise from mind. If the practitioner learns to tame his own mind, then he can reach the higher realms of samsaric existence or even liberation from saṃsāra. And the third section, stanzas 18-23, gives the necessary instruction of how to guard one's mind from all harm and how to set one's mind on the path of virtue. A practitioner guards his physical and verbal actions in order to guard his mind. This is the very quintessence of Buddhism. Please understand this point very clearly. To guard and tame one's own mind is the foremost task of a Buddhist practitioner.

Text sections 119-120 / stanza 2:

Śāntideva compares ordinary mind to a crazed elephant. All our actions in body, speech and mind arise from our mind. Our mind follows the habitual patterns and tendencies that we have built up in this and former lifetimes; it projects into the future, making all sorts of plans, and all its present thoughts are unleashed onto objects and circumstances [yul dang rkyen]. We are not at all able to keep track of our minds. If someone asks us, "What did you think about in the last three hours?" we could not possibly recount all the thoughts that went through our minds. Even the thoughts we entertained during the last minute are difficult to remember exactly. If we lead a very conscious life we might be able to remember where we went and what we did in the last three hours. But the activities of our mind seem to be beyond our capacity to remember. Thus, mind is similar to a crazed elephant.

When parents take a small child to the market place, they will not allow the child to run around freely, but will hold its hand tightly. If they let it 'run about wild' [yan par btang ba],[43] 'freely' [kha yan][44] and 'uncontrolled' [byung rgyal],[45] the child would get lost, not kowning where to go and how to return home on his own. In the same way, we lack control over our minds. They roam around freely.

Even crazed and intoxicated elephants, used in battle in ancient India, could not cause misery similar to the misery caused by a mind that is allowed to roam freely and without any control. A crazed elephant can kill, but a mind out of control can lead to the avici hell. That is why guarding one's mind is so important. The out-of-control crazed elephant is an example for a mind that lacks mindfulness and introspection [dran shes med pa].

For now we need to acknowledge that our minds have been out of control like a crazed elephant for many previous lifetimes. We must acknowledge that our minds are also out of control in this lifetime. If we cannot pacify our minds, they will continue to run wild and will lead us to the lower realms. We might develop our enviroment to a great extent but that will not develop or heal our minds. Our minds are like children with access to many distructive tools and weapons.

Text section 121 / stanza 3:

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[43] yan par btang ba means 'to let free', 'to let loose', 'to roam wild', 'to set free', 'to run about freely'. 'To let run freely' [yan par btang] means 'to let (an amimal) be without an owner' [bdag po med par bzhag], without control.

[44] kha yan means 'freely', 'loose', 'without a leash', 'given free rein', 'let loose', 'run wild'; kha yan tu btang ba means 'to let run rampant', 'to let run wild', 'to give free rein'. 'Freely' [kha yan] means 'not controlled', like a horse with free rein. When the reins of a horse are let free, the horse can go in any direction it wants.

[45] byung rgyal means 'spontaneous', 'unstructured', 'not arranged', 'wild' or 'uncontrolled'. 'Uncontrolled' [byung rgyal] means 'whatever happens is fine', in a sense of acting out whatever comes to mind, without any examination [gang byung ma byung ste ma brtags pa].

Mindfulness [dran pa] is like a rope, the skillful means [thabs] that can tame and control the crazed elephant of mind. This crazed elephant must be tied with the rope of mindfulness to the tree of virtue, to the tree of wisdom-knowledge [shes rab] and compassion [snying rje]. If we can tie the crazed elephant of our mind to the tree of virtue, we will overcome all fears and acquire all virtues.

This section give us the actual instruction on how to practice virtue in a easy manner. "Do not think about the past, about your old enemies and so on. Do not think about the future, making plans about the negative deeds that you might want to commit. Do not let your present mind [da lta'i rig pa / da lta'i blo rig / da lta'i sems] slip onto circumstantial objects [rkyen yul]. Let your present mind be involved only in proper thinking."

'Proper thinking' [tshul bzhin du yid la byed pa] means 'thinking about virtuous things' [dge ba'i chos la dran pa], while 'improper thinking' [tshul min yid byed] means constantly 'thinking about negative things' [sdig pa'i chos la dran pa]. If you bind your mind to the 'tree of virtue' [dge ba'i sdong po] you will eradicate all fears of this and future lifetimes. In addition, all virtures will come to you as though they were placed right in your hand. Accomplishing virtuous deeds [dge ba'i las] and avoiding negative actions [sdig pa'i las] will be easy and without any hardship.

Text section 122 / stanza 4:

An *evil spirit* [byad ma] can be a *spell-bound spirit* [rbad 'dre] which is summoned by a magician through mantras and is ordered by the magician to kill someone in return for a food-offering. A spell-bound spirit has no free will, but must obey whatever the magician orders. Once such a spell-bound spirit has been set in motion to harm someone it is called *an evil spirit that has been set upon someone* [rbod gtong].

The term *demon* [srin po; skr. rākṣa] is a general term for 'malicious demons' [gdug 'dre'i spyi ming] but can also connote 'cannibals', beings who eat the flesh of humans [mi sha za mkhan].

Text section 123-125/ stanza 5:

All these harmful forces are bound when one controls one's mind through mindfulness. A mind that is truly at peace and infused with loving-kindness can never by harmed by conjured spirits and demons.

A practitioner who sincerely practices mindfulness [dran pa] and introspection [shes bzhin] will eventually achieve higher perception [mngon shes]. He or she will naturally know which places and people are harmful and which are not. Only people with disturbed minds knowingly go to dangerous places. A bodhisattva who practices mindfulness and introspection has a peaceful and calm mind and will therefore naturally be looked after by the *protectors of virtue* [dkar phyogs skyong ba], those deities who rejoice in virtue [dge ba la dga' ba'i lha].

A bodhisattva is constantly surrounded by *protective deities* ['go ba'i lha]. As human beings we each have a *birth divinity* [lhan skyes kyi lha] and a 'birth demon' [lhan skyes kyi 'dre] who accompany us from the time of birth. The birth divinity is the personification of one's merit [bsod nams kyi rang gzugs kyi lha], and the birth demon is the personification of one's negative deeds [sdig pa'i rang gzugs kyi lha]. Practicing considerable virtue [dge ba] strengthens the birth divinity, while undertaking many negative deeds strengthens the birth demon.

In case a bodhisattva should meet wild animals and other dangers, he will directly supplicate Guru Rinpoche, 'the Great One from Uddiyana', and will be protected. The term 'protective force' refers to the natural protective power of a mind infused with devotion [dad pa], loving-kindness [byams pa], compassion [snying rje], wisdom-knowledge [shes rab] and so forth. A mind endowed with mindfulness and introspection will naturally give rise to all these qualities; consequently the suffering of this and future lifetimes will not arise.

Buddhist practitioners can attain great accomplishment through the practice of mindfulness and introspection. A realized practitioner can even tame wild anamals through the power of his mind. Remember the story of the great Tibetan yogin Milarepa in whose presence a deer and a hunting dog lay down peacefully side by side,[46] or the story of Asaṅga in whose presence a wolf and a sheep played together, or the story of the Indian Mahāsiddha Siṃha who rode on a lion using poisonous snakes as breast-plate and girth.

Text section 126 / stanza 6:

Most people have no control over their minds. Even if they intend to avoid becoming angry, they often do. But those who have gained control over their minds, over dualistic mind [sems] by recognizing the essence of their minds [sems kyi ngo bo], have also gained control over all phenomena, since all phenomena of saṃsāra and nirvāṇa depend on mind.

Text section 127:

One's own mind is the most dangerous among all enemies since it can cause tremendous harm for oneself in this life as well in future lifetimes. Thus mind is called an enemy [dgra] for this life and a great enemy [dgra chen] for future lives. The enemy of one's own mind can cause both temporary and long-lasting harm. Except for your own mind, no one can truly harm you.

With a firestick and a bow one can make a fire but that same stick can also catch fire when it ignites the kindling. Similarly, if your mind is infused with anger, it can destroy your enemy's happiness but you will at the same time destroy your own happiness.

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46 The story of khyi ra ras pa / khyi ra ba mgon po rdo rje

All schools of Buddhism emphasize the important role of mind [sems]. All the Buddha's teachings can be classified into 'four systems of philosophical thought' [grub mtha' bzhi / grub mtha' smra ba bzhi]: (1) the Vaibāṣika [bye brag smra ba], (2) the Sautrāntika [mdo sde pa], (3) the Cittamātrin [sems tsam pa] and (4) the Mādhyamika [dbu ma pa]. The first two systems of views belong to the Hināyāna and the latter two to the Mahāyāna.

The Vaibāṣika school and the the Sautrāntika school understand that there is no truly existent 'identity' or 'self' inherent in an individual, but they maintain that phenomena have a real basis in truly existing [rdzas su grub pa] partless and indivisible atoms [bzung ba rdul phran cha med] and truly exisiting partless and indivisible moments of consciousness [shes pa skad cig cha med]. Although they believe that indivisible atoms exist, they believe that these atoms are created by karma, which in turn is created by mind.

The Cittamātrin school states that all phenomena are of the same nature of the mind that perceives them. They state that all phenomena of saṃsāra and nirvāṇa are one's own mind. They still believe in a subtle mind that truly exists, which is beyond subject-object fixation [bzung 'dzin gnyis ma yin pa'i sems phra ba bden pa grub pa].

The Mādhyamika school [dbu ma pa] is sub-divided into schools: the Svātantrika [rang rgyud pa] and the Prasaṅgika [thal 'gyur ba]. The Svātantrika school states that there are two levels of absolute truth: (1) an absolute truth within the reach of concepts [rnam grangs pa'i don dam bden pa] and (2) an absolute truth beyond the reach of concepts [rnam grangs pa ma yin pa dam don bden pa].[47]

The Prasaṅgika school states that there is only one absolute truth, that is beyond any position [khas len med pa]. The Svātantrika followers believe in the truth of their philosophical position [gtan tshigs / khas len], while the Prasaṅgika philosophers reject any kind of philosphical position at all. They do not even accept the position that there is no position [khas len med pa yang khas len gi mi 'dug].

The Svātantrika and the Prasaṅgika schools of philosphical interpretation arose based on Nāgārjuna's [klu sgrub] writings on Mādhyamika, the 'middle way'. The great expounders of the Svātantrika-mādhyamika school were the master Bhāvaviveka [slob dpon legs ldan 'byed], the master Śrī Gupta [slob dpon dpal sbas], the master Jñānagarbha [slob dpon ye shes snying po], the master Śāntarakṣita [slob dpon zhi ba 'tsho] and the master Kamalaśīla [slob dpon ka ma la śī la]. The great expounders of the Prasaṅgika-mādhyamika school were the master Buddhapālita [slob dpon sangs rgyas bskyang] and the master Candrakirti [zla ba grags pa].

Text section 128 / stanza 7:

Your own mind has created the manifestations of the hell realms, the various kinds of torture and weapons. Your own mind has created the groups of women sitting in the

[47] ming tsam don dam bden pa dang ming tsam ma yin pa'i don dam bden pa

Shalmari tree and calling for you. They are the karmic result of your having had improper or perverted sexual relationships [log par zhugs pa] in former lifetimes. In the hell realm you will hear your former girlfriends calling your name. You will perceive them to be sitting in the upper part of the Shalmari tree. When you attempt to climb up the tree, leaves like swords that point downward slash your flesh. Once you have reached the top of the tree, you will not find any women there at all; now they all appear to be in the lower part of the tree. You try to climb down the tree, but leaves like swords pointing upward cut into your flesh. This experience in the hell realm is the karmic result of having committed improper or perverted sexual intercourse ['dod log spyod pa] or having transgressed your precepts of celibacy.

The perceptions of the hell realms are the personifications of anger [zhe sdang gi rang gzugs]. They are deluded perceptions ['khrul snang]. The three higher realms of saṃsāra are considered to be the perceptions of 'defiling virtue' [zag bcas kyi dge ba] and are also deluded perceptions.

Text sections 129-131 / stanza 8:

The three realms of desire, form and formlessness are the manifestations of anger, attachment and ignorance. These three mind poisons arise from a mind that has fallen under the power of delusion. Therefore, guard your mind well and do not let it fall under the power of distraction and delusion since falling under the power of distraction and delusion leads to all the suffering in this and future lives. *Distraction* [rnam g.yeng] means 'to stray onto the objects of the five sense pleasures'. *Delusion* ['khrul ba] means to engage in afflictions such as ignorance [rmongs pa], anger [sdang ba], attachment [chags pa] and so on in the pursuit of sense pleasures.

Try at all costs to maintain a peaceful and composed frame of mind through practicing mindfulness and introspection. A mind at peace is clear and lucid. It is free from distraction and delusion. Such a mind is able to embrace the most noble of all thoughts, bodhicitta. Such a mind is the cause of happiness for oneselves and others.

Whoever intends to overcome suffering must primarily transform his or her mind and not his or her surroundings. Merely changing and improving one's environment, will not bring about a change in your mind, and thereby will not overcome suffering. Begin to generate the thought, "I will change my mind, I will improve my attitude." If you generate this thought repeatedly, you will actually be able to improve your state of mind. Your mind does have the capacity to change and improve but you need to muster the willingness, courage and confidence to do so.

Text section 132 / stanza 9:

Buddhist practitioners must understand that all negativity and harm arise from their own mind and not from external conditions and circumstances. They must also understand that all virtue and merit arise from their own minds and that they must develop the qualities of virtue within themselves.

If generosity meant the eradication of the poverty of all sentient beings, then the former buddhas did not succeed in perfecting generosity. Therefore, the total eradication of poverty of all beings cannot constitude the defining characteristic of the perfection of generosity.

Text section 133 / stanza 10:

The following sections, 133-149, explaining how all virtue arises from mind, cover all the six transcendenal perfections in brief. The perfection of generosity [sbyin pa] is to give one's body and riches, *all one's possessions* [bdog pa thams cad], without even the slightest expectation of any kind of karmic result ['bras bu] or merit [bsod nams] that might ripen in this or in future lives, to all sentient beings, with a generous mindset, free from any stinginess and attachment. Generosity arises from one's mind and must be perfected in one's mind. It is a generous mindset [gtong sems].

A beginning bodhisattva must habituate his or her mind to generosity. He should constantly offer to the three jewels and for the welfare of all beings whatever he enjoys, eats, drinks, sees, hears or owns. He should turn everything he experiences into an offering. Thus does generosity open one's mind. The beginning bodhisattva must learn to disown his body, his possessions and even his virtue and merit. Constantly training to acquire such a generous mindset is most important for a beginning bodhisattva. Once the mind has become accustomed to such an attitude, it is a perfect and easy tool for generating tremendous merit.

Text section 134 / stanza 10:

A perfection is called 'transcendental' only when generosity, for instance, or any of the other perfections, is embraced with the 'wisdom that does not conceptualize the three factors' ['khor gsum du mi rtog pa'i shes rab]. If generosity or any other perfection is embraced with a mindset that does 'conceptualize the three factors' ['khor gsum du rtog pa], it cannot be called 'transcendental', but is merely ordinary generosity, discipline and so forth.

All ordinary or mundane actions, even virtuous ones, maintain concepts that distiguish among the three factors ['khor gsum rnam par rtog pa'i rnam rtog]: object [yul], subject [yul can] and the action [bya ba]. A bodhisattva, from the first level onward, has recognized the 'wisdom that no longer discriminates among the three factors' ['khor gsum mi dmigs pa'i ye shes]. This is a clear and cognizant state of mind, free from thoughts and conceptual thinking but endowed with the clarity of wisdom. Though without thoughts, this state of mind is perfectly functional in the relative world and should not be confused with a mentally blank state.

Text section 135 / stanza 10:

The transcendental perfection of generosity [sbyin pa'i phar rol tu phyin pa] is defined as a *generous mindset* [gtong sems] that neither clings nor holds onto to any outer or inner

object. *Outer objects* [phyi'i dngos po] are the five sense pleasures ['dod yon lnga] and inner objects [nang gi dngos po] are one's own body, speech and mind, as well as one's merit and virture [bsod nams dge ba'i dngos po]. Generosity is a virtue [dge ba] or a virtuous mindset [dge ba'i sems] that arises from mind. Generosity is an intent to give, which can only be practiced and be experienced in the mind of a bodhisattva.

To give something away while still harboring attachment to that object is not considered generosity. Although one might have given an object away, one might still hold it in one's mind. 'Transcendental' in the term 'transcendental perfection of generosity' means to embrace the act of generosity with the 'wisdom that does not conceptualize the three factors' ['khor gsum mi rtog pa'i shes rab gyi rtsis zin pa]: without conceptualizing someone performing an act of generosity [sbyin pa gtong ba po], without conceptualizing any object of generosity being given [sbyin pa] and without conceptualizing the recipient of that generosity [sbyin pa bya ba'i yul].

This wisdom is also called the 'wisdom-knowledge of realizing emptiness' [stong nyid rtogs pa'i shes rab]. This wisdom must be applied to all six perfections. Only then will the perfection become transcendental, going beyond worldly thoughts ['jig rten pa'i rnam rtog las pha rol tu phyin pa]. Whatever ordinary sentient beings do involves a doer, something done and an object that is dealt with. Transcendental perfection must go beyond the confines of the dualistic mind's conceptions. The bodhisattvas who have realized the wisdom of emptiness practice generosity without conceptualizing the three factors ['khor gsum mi rtog pa'i sbyin], discipline without conceptualizing the three factors, patience without conceptualizing the three factors and so forth.

Text section 136 / stanza 11:

To demonstrate that discipline [tshul khrims] arises from mind and does not depend on external situations, Śāntideva says that the discipline of abstaining from harming others [gzhan gnod spong ba'i tshul khrims], which of course means abstaining from consciously killing any being, is not achieved simply by creating a situation where beings are removed from any possible harm. It is impossible to protect all creatures such as fish and the like from being killed since they will continue to kill each other. Many animals live by killing other smaller animals. Therefore, discipline does not mean to create an external paradise without killing or death.

'Discipline' consists of having a firm mindset that abstains from killing even at the cost of one's own life. Discipline is a genuine mindset of refraining from something [spong sems yang dag pa]. It is the thought, "I will not do this or that." At the very minimum, a beginning bodhisattva must repeatedly practice the discipline of abstaining from harming others as an aspiration. "May I never cause any harm to any sentient being."

Having such virtuous thoughts and aspirations constantly in one's mind will give one the necessary strength to live life according to the three disciplines [tshul khrims rnam pa gsum] of a bodhisattva: (1) the 'discipline of refraining from negative conduct' [nyes spyod sdom pa'i tshul khrims], (2) the 'discipline of practicing virtuous dharmas' [dge ba

chos sdud kyi tshul khrims], and (3) the 'discipline of fulfilling the benefit of sentient beings' [sems can don byed kyi tshul khrims].

Text section 137 / stanza 11:

The essence of discipline is the commitment and mindset not to harm any being in the slightest, neither through a physical, verbal or mental act. A bodhisattva will not even harm any being in his dreams. A beginning bodhisattva should make aspirations such as: "May I be able not to harbor any negative thoughts [rnam rtog ngan pa] and not to bring the slightest harm to any sentient being."

Text section 138 / stanza 11:

If someone dispelled all women from a country and then stated that he is in that way maintaining perfect monastic discipline and chastity, this would be nonsense. Discipline is a 'commitment' [sdom pa] in the mind. Monks and nuns commit to the discipline of refraining from attachment to physical desire and sexual conduct. The mere lack of opportunity to commit a negative deed [nyes pa] or to breach monastic precepts is not called discipline. Discipline for an ordained person is a *mindset of renunciation* [spong sems], renouncing attachment to women or men.

One gathers tremendous merit by keeping a precept even at the cost of one's life. But a person who simply has no interest in engaging in sexual activities does not gather any merit, since that person is not maintaining any discipline. Such a person is not consciously refraining from having sex, but simply lacks the desire to have sex.

Similarly, a vegetarian who does not eat meat because he does not like it or thinks that meat is not good for his health is not maintaining any kind of discipline. To simply not eat meat is not considered an act of discipline and therefore does not lead to the accumulation of merit. Discipline is to make the commitment to refrain from eating meat because of not wanting to cause any direct or indirect harm to sentient beings.

Text section 139 / stanza 12:

Patience [bzod pa] as well arises from one's own mind. Patience is not achieved by removing all irritating factors, such as hostile enemies and so forth, from one's world. Wherever one goes one will meet with hostile beings. There is no place that is free of them. Sentient beings are by definition under the power of afflictions [nyon mongs pa] and thus can easily become our enemies. Therefore, overcoming or annihilating all enemies and thus freeing ourselves from all *irritating objects* [khro ba'i yul] is *impossible* [yong ye mi lang].[48]

We cannot externally eradicate all objects of attachment or all objects of anger. Rather than trying to eradicate external objects of attachment and anger, we should try to

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48 rtsa nas yong gi ma red

overcome our frame of mind of attachment and anger. A mind of attachment is overcome by maintaining discipline, a firm mindset of renouncing attachment. One's own *angry mind* [khro ba'i sems] is overcome by meditating on patience alone. If one has overcome anger in one's own mind this is equivalent to having overcome all external enemies. Thus, there is no need to kill or harm any enemy. Patience is defined as a mind without agitation [sems ma 'khrugs pa]. Holding anger inside and merely not expressing it is not patience. As the Dharmapada [chos kyi tshigs su bcad pa] states:

> If we do not perceive an enemy as an enemy
> Amazingly we can life in happiness
> And live without any enemies
> Even in the midst of foes.
>
> dgra la dgra ru mi byed pa //
> e ma bdag cag bde ba 'tsho //
> dgra bo'i mi yi nang du yang //
> bdag cag dgra dang bral bar gnas //

Text section 140 / stanza 13:

Rather than attempting the impossible task of covering the entire surface of the earth with leather in order to protect one's feet from thorns and the like, one can achieve a similar benefit by simply covering the soles of one's shoes with leather. Similarly, instead of changing the world, the practitioner attempts to change his or her mind. If, in order to rid ourselves of suffering, we focus solely on attempting to make external improvements, we often find that our improvements bear the seed of other kinds of suffering. There is no end to the process of trying to ease suffering through external improvements alone.

Therefore, those practitioners who seek to swiftly overcome suffering, should focus on their internal development rather than spending all their time and energy on external improvements. World peace is never achieved by taming one's external enemies alone but requires the taming of one's own mind. The essence of patience is non-agitation[bzod pa'i ngo bo mi 'khrugs pa'o], a mind that cannot be disturbed If one's mind remains free from any agitation, whether or not an external enemy is present makes not difference. Refusing to fight an enemy because of lacking courage is not called patience either. Patience means being utterly undisturbed from within [gding nas ma 'khrugs pa].

Text section 141 / stanza 14:

The phrase *external objects that cause harm* [phyi rol gyi gnod par byed pa'i dngos po] refers to foes [dgra], lions [seng ge], tigers [stag], in short all aggressive ones [khong khro longs

spyod mkhan thams cad].[49] Śāntideva gives the advice that a practitioner should not try to tame the world but his own mind. Once a bodhisattva has tamed his or her own mind, has defeated his own aggression, he no longer needs to defeat any external aggressors. He is at peace with himself and the world. That is the benefit of patience.

Text section 142 / stanza 15:

Moreover, diligence [brtson 'grus] arises from mind. Simply putting great effort into spiritual practices that are carried out with body and speech is not considered to be diligence. Diligence springs from a clear state of mind. *A clear mind* or 'a clear intent' [sems gsal ba] is a mind infused with loving-kindness and compassion. A mind that is joyously focused on virtue is called a 'clear mind' [sems dvangs ma]. Its opposite is a dull or unclear mind [sems mug mug po].

For instance, the intense love and affection a mother has for her only child generates a clear and pure state of mind [sems gsal ba'am dvangs ma]. If the mother were to die right while experiencing such intense love, her pure state of mind would result in her direct rebirth in the Brahma world.

Text section 143 / stanza 15:

In this example, both a mother and her infant were on the brink of death. The mother died while generating great love and affection for her child, while praying "May my child not die." Based on her pure mindset of positive aspirations she took rebirth in the god realm.

Another story is told of a mother and her daughter who were carried away by a raging river. Neither feared for her own lives and both generated intense love and care for the other, praying that the other person would not die. Since both, mother and daughter, died with a mind of love and affection, they both took rebirth in the Brahma world. These stories are meant to illustrate the virtuous power of a clear mind [sems gsal po].

Virtue performed in a clear and inspired state of mind is a thousand or a hundred thousand times stronger than virtue performed in a uninspired state of mind. At it is said in the manuals on Mantra recitation: "Reciting mantras purely makes a hundred-fold difference in merit [dag dang ma dag brgya 'gyur]. Reciting mantras in samadhi makes a hundred thousand-fold difference in merit [ting 'dzin yod med 'bum 'gyur]."

One properly recited mantra is equal in merit to one hundred mantras muttered too quickly, unclearly or incompletely. The merit of reciting one mantra in the state of samadhi or even within the recognition of awareness equals the merit of one hundred thousand mantras recited properly but without recognition of awareness.

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[49] The terms 'dngos po' can be translated with 'thing', 'entity' and 'object' [dngos po]. The classical definition of the term dgnos po is: 'the characteristic of an entity is that it has the ability to accomplish an objective' [don byed nus pa dngos po'i mtshan nyid].

Whatever virtuous actions one might perform mechanically, only with body and speech, without an attentive and inspired state of mind, even if performed with the greatest effort, are considered *lesser actions of body and speech* [lus ngag gi spyod pa zhan pa], and thus do not lead to results such as attaining the Brahma realm and the like. This is because mind is the most important factor among body, speech and mind.

'The essence of diligence is to be enthusiastic about virtue' [brtson 'grus kyi ngo bo dge ba la spro ba], to take delight in practicing virtue. Such a state of mind is called a *clear mind* [sems gsol po]. To practice the dharma with an unhappy or uninspired mindset is not called diligence, and carries only very little merit. To undergo great effort to catch fish is called 'a negative deed' [bya ba ngan pa] and is not diligence. Therefore, before sitting down to practice dharma, inspire your mind and generate enthusiasm [spro ba bskyed] about practicing virtue.

Text section 144 / stanza 16:

Concentration [bsam gtan, skr. dhyāna] arises from mind. Concentration is defined as 'not straying away from a (mental) focus' [dmigs pa las mi g.yo ba]. A meditative state of mind can be aided or supported by *austerities* [dpa' thub] such as not eating during fasting rituals [smyung gnas] and the like. There are many non-buddhist ascetics who practice various forms of austerities in order to gain spiritual and worldly powers. The 'mental focus' [dmigs yul] of their austerities is a 'focus on sensual pleasure' ['dod pa'i dmigs yul]. Such practice lacks a 'virtuous focus' [dge ba'i dmigs pa]. Some practitioners practice austerities in order to take rebirth in the celestial realms where they wish to enjoy beautiful women, delicious food, longevity and the like. Others practice with the inferior motivation of becoming famous spiritual teachers, personal teachers to important and influential people. In these cases the mind of the practitioner has strayed [g.yeng ba] onto a non-virtuous focus [mi dge ba'i dmigs yul].

Other practitioners lack mindfulness [dran pa] and introspection [shes bzhin] and perform *recitations* of mantras and dharanis [gzugs sngags kyi bzlas brjod] and the like in a state of 'mental dull sleepliness' [sems gnyid rmugs] or 'drowsiness or agitation' [bying rgod]. Such absent-minded recitations and forms of austerities imply that the practitioner has strayed away from a virtuous focus. Budhha himself has taught that this type of practice is *meaningless* [don med] and 'without any fruition' ['bras bu med]. 'Virtuous practices' [dge sbyong] are performed in a state of mental distraction only bring very little benefit.

For all Buddhist the Buddha is the final authority on all forms of spiritual practice. He is called *the one who knows or perceives directly the reality of all dharmas* [chos thams cad kyi de kho na nyid mngon sum du rig pa'am mkhyen pa]. Buddha's knowledge is twofold: (1) the knowledge of the natural state [ji lta ba mkhyen pa], which is total realization of the absolute natural state [don dam gyi gnas lugs], and (2) the knowledge of all there is to know [ji rnyed pa mkhyen pa], which is knowledge of all relative phenomena [kun rdzob gyi chos], i.e., omniscience.

The melodious chanting of mantras creates a special devotional atmosphere that furthers concentration. To pray to one's root guru is a method for generating devotion [mos gus]. However, to recite mantras or pray with an improper mental focus or absent-mindedly is said to be as useless and meaningless as the sounds produced by *a fluttering piece of paper caught in a tree* [shing kha shog lce]. The wind causes the paper to flutter and vibrate, thereby producing a sound. While the paper does make a sound, the sound lacks purpose, motivation and intention. It is a meaningless. In the same way, practicing mindless recitation and austerities is equally meaningless.

Some practitioner try to support their practice of concentration thorugh austerities such as fasting, living naked on charnal grounds or forests and the like. But if mind is distracted all these forms of practice are rendered useless.

Text section 145:

Buddha said that if one practices austerities [dka' thub], recites the scriptures and the like with a mind distracted by the objects of the five sense-pleasures ['dod pa'i yon tan lnga], it will be fruitless. Practicing virtue with one's body and speech while one's mind is distracted lead to only a very minor result. Such distraction comes about in a practitioner's mind because of lacking introspection [shes bzhin].

Furthermore, to practice virtue in a state of distraction in oder to accomplish one's personal desires such as for a high position and so forth, is equally fruitless. Such distracted and wrongly motivated [kun slong nor ba] practice is pointless. 'Wrong motivation' means to strive for worldly ends. A practitioner should never stray into negative states of mind such as covetousness [rnab sems], harmful intentions [gnod sems] and wrong views [log lta].

Even if your body is sitting in strict retreat, if your mind is roaming in the market-place, the time you are spending in your meditation is wasted. If your mind is distracted, true meditative absorbtion [bsam gtan], wisdom-knowledge [shes rab], mental peace [sems kyi zhi bde] and liberation [thar pa] can never arise. If you are thus unable to benefit yourself, how can you truly benefit others?

Text section 146 / stanza 17:

The *secret of mind* [sems kyi gsang ba] is the transcendental wisdom-knowledge [shes rab gyi pha rol tu phyin pa], the natural state of all dharmas [chos thams cad kyi gnas lugs], the *nature of mind* [sems kyi rang bzhin], which is *empty and luminous* [stong zhing 'od gsal ba] and *without any identity* [bdag med pa]. This empty and luminous nature of mind is also called 'enlightened essence' or 'buddha-nature' [bde gshegs snying po]. Although all sentient beings are primordially endowed with this 'empty and luminous nature of mind', they do not comprehend or realize it. Therefore, it remains *secret* [gsang ba] or hidden to them. Since all beings are primoridally endowed with the buddha-nature although they do not know about it, the buddha-nature remains in 'primordial secrecy' [ye gsang] or in 'natural secrecy' [rang bzhin gyis gsang ba].

Actually, sentient beings are truly ignorant about the mind in general. They do not know how it functions and what its nature is. Nevertheless, all sentient beings, from the smallest insect to the being within the highest realms of saṃsāra, are endowed with this empty and luminous secrecy of mind, which has no identity of its own.

External phenomena of saṃsāra and nirvāṇa are like reflections that appear in the mirror of mind. They are not the 'essence of mind' [sems kyi ngo bo]; being within the scope of mind they do not transcend the mind. They exist nowhere outside the mind. Although external phenomena appear to be different from the mind, they are actually created by the mind and appear only within the mind. They are a mere deluded perception of the mind [sems kyi 'khrul snang tsam]. According to the terminology of the Great Perfection all phenomena of saṃsāra and nirvāṇa are in fact *a mere display of the mind* [sems kyi rol ba tsam].

The position is that since time without beginning, lifetime after lifetime, we have created our own perceptions [snang ba]. Human beings share similar perceptions [spyi mthun gyi snang ba], as do beings in all the other realms. While the perceptions within each realm are similar, they differ from realm to realm. Any perception of any world system or realm is the result of ancient habitual patterns [bag chags], which are all a product of mind.

All sentient beings are completely caught up in their individual karmic perceptions within the six realms [rigs drug so so'i las snang]. Beings in each of the six realms share a common karmic perception, while at the same time each has his or her own individual experience, his or her own particular hopes and fears, happiness and sorrow. The habitual patterns of the six afflictions are the direct causes that propel beings into birth in one of the six realms. According to which of the six afflictions predominates in the mind-streams of beings, they take rebirth in one of the six realms.

The followers of Mādhyamika [dbu ma pa] do not state, as the Chittamatrin school [sems tsam pa] does, that 'phenomena is mind' [snang ba sems red]. The Mādhyamika school states that 'there are no phenomena outside of mind' [sems las gzhan du 'gyur ba snang ba zhig med], that 'phenomena are created by mind' [sems gis gsos pa red], 'that phenomena arise from mind' [sems las byung ba red] and that 'phenomena are not something separate from mind [snang ba sems la tha dad pa med].

These points will be thoroughly explained in the ninth chapter of the Bodhisattva-caryāvatāra. A practitioner's foremost task is to *thorougly understand mind* [sems 'di gtan la 'bebs]. This means he or she must truly research and understand the mind's working.[50] He must understand mind in both its conventional [kun rdzob] and absolute aspect [don dam].

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50 The term 'to establish', 'to research', 'to understand clearly' [gtan la 'bebs pa] means 'to be able to see the essence of something' [ngo bo mthong thub pa], 'to be able to see the natural state of something' [kho rang gi gnas lugs mthong thub par byed pa], 'to be able to clearly identify something' [ngos 'dzin gsal po byed thub pa], 'to be sure about something' [gtan 'khel ba] or 'to be certain about something' [thag gcod pa].

The practitioner should research and understand mind through the *logical reasoning* [gtan tshigs][51] as taught in the scriptures on Mādhyamika logic as well as through analytical meditation where he analyzes mind's *arising, abiding and ceasing* [byung gnas 'gro gsum].[52] He should check to see whether mind has a *shape* [dbyibs], a *color* [kha dog] and so forth. A practitioner must search to determine whether the mind any form [gzugs], sound [sgra], smell [dri], taste [ro] or texture [reg bya]. This search and careful examination will reveal that mind cannot be found.

As it is said in the 'Mother' [yum], in the Prajñāpāramitā literature:[53] "Mind is devoid of (something that can be called) 'dualistic mind'; the nature of mind is luminous" [sems la sems ma mchis te sems kyi rang bzhin ni 'od gsal ba'o]. "Within the essence of mind, the expanse of absolute truth, what is called 'dualistic mind' does not exist. The nature of mind is luminosity,[54] or wisdom" [sems nyid chos kyi dbyings don dam bden pa la sems zhes bya ba ma mchis te sems kyi rang bzhin 'od gsal ba'am ye shes].

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51 An example for logical reasoning, line of reasoning or proof [gtan tshigs]: "The topic in discussion is mind" [sems chos can]. "Mind is the most imposrtant because all suffering arises from the mind" [sems gtso bo yin te sdug bsngal thams cad sems las byung ba'i phyir]. "Mind is the most important because all happiness arises from mind" [sems gtso bo yin te bde ba thams cad sems la byung ba'i phyir]. "If there would be no mind, there would be no suffering" [sems med na sdug bsngal yang med pa'i phyir]. If there would be no mind, there would be no happiness" [sems med na bde ba yang med pa'i phyir]. "If there would be no mind, it would be impossible to attain buddhahood [sems med na sangs rgyas thob rgyu med pa'i phyir].

'Logical axion', 'line of reasoning', syllogism, 'proof', 'logical reasoning' or 'logical argument' [gtan tshigs] connote 'Lines or sequences of words that make the meaning certain, that is to say giving proof and reason' [don gtan la 'bebs byed kyi tshig phreng gi tshigs sam dum bu ste / sgrub byed dang / rgyu mtshan no].

In general Madhyamaka [dbu ma] teaches five kinds of logical axioms or lines of reasoning [gtan tshigs lnga]: 1) the logical axiom of vajra-fragments, the analysis of the causes [rgyu la dpyod pa rdo rje gzegs ma'i gtan tshigs], 2) the logical axiom of the negation of production from existence and non-existence, the analysis of the results ['bras bu la dpyod pa yod med skye 'gog gi gtan tshigs], 3) the logical axiom of the refutation of the four extremes of production, the analysis of both, the causes and results [rgyu 'bras gnyis ka la dpyod pa mu bzhi skye 'gog gi gtan tshigs], 4) the logical axiom of the absence of the manifold and the multiple, the analysis of the essence [ngo bo la dpyod pa gcig dang du (ma) bral gyi gtan tshigs], and the logical axiom of dependent origination, the anaylsis of all 5) [kun la dpyod pa rten 'brel gyi gtan tshigs].

52 To analyze the mind's arising, abiding and ceasing [byung gnas 'gro gsum] is not considered logical reasoning [gtan tshigs] but analytic meditation [dpyad sgom], where the yogin analyzes himself [rang gis rang la rtags dpyad byed pa].

53 The Extensive Mother says: "Subhūti, mind is not mind. The nature of mind is inner radiance."

54 'Luminous' means actually 'clear light' ['od gsal ba] and is a synonym for wisdom [ye shes]. 'Light' ['od] connotes the immaculate aspect [dri ma med pa'i cha] and 'clear' [gsal ba] connotes the omniscient aspect [thams cad mkhyen pa'i cha].

This statement clearly distinguishes between the essence of mind [sems kyi ngo bo], which is wisdom [ye shes], and dualistic mind [gnyis 'dzin gyi sems], which is the mind of ordinary sentient beings.

Mind cannot be found within external objects [phyi'i yul] or within the sense organs; nor can it be discovered within one's body. Although mind lacks any aspect that one could pinpoint and identify, saying, "This is mind," or "mind abides right there," mind is cognizant. This cognizant aspect of mind that enables us to feel, to think and to be aware, is called 'the luminous nature of mind'. While being luminous it is empty and while being empty it is luminous.

Lacking a place from where it arises [byung sa], mind lacks any basis [rgyu med]. Lacking any basis, it has never been born. Mind has no place of origin [byung khung]. As mind has never experienced birth, there is nothing that abides in the present. Mind itself lacks any abiding quality [gnas pa] and any agent who abides [gnas mkhan]. As mind has never been born and does not abide anywhere, it will not go to any place in the future. Mind lacks any place to go ['gro ba'i yul] and lacks any agent that could go ['gro mkhan] anywhere. Mind has no form or shape since mind is non-material [rdul phran med pa]. Since it has no shape is lacks any color.

By examining the mind in this manner the practitioner will realize the *secrect of mind* [sems kyi gsang], its empty essence and its luminous nature, which is free from *arising, ceasing and abiding* [skye 'gag gnas gsum]. This wakefulness free from arising, ceasing and abiding [skye 'gag gnas gsum dang bral ba'i shes pa] is called 'luminous awareness' ['od gsal gyi rig pa]. This is the essence of all the buddhas of the three times [dus gsum sangs rgyas thams cad kyi ngo bo]. This is absolute bodhicitta [don dam pa'i byang chub sems]. This is the genuine view [yang dag pa'i lta ba]. This is wisdom, primordial wakefulness [ye shes], which lacks any foundation [gzhi ma grub pa] and is free from any fixation on an identity [bdag med]. This profound view is extensively explained in the ninth chapter of the Bodhisattva-caryāvatāra.

All sentient beings are endowed with this wisdom, this primordial wakefulness, yet it remains hidden from them. Without having realized the secrecy of mind, endowed with the seven vajra-like qualities,[55] it is impossible to attain the bliss of nirvāṇa and to completely defeat the suffering of saṃsāra. Trying to attain nirvāṇa and to overcome the suffering of saṃsāra without knowing the secrecy of mind is utterly pointless [snying po med pa]. Saṃsāra and nirvāṇa are a mere display of mind. Only the realization of the secrecy of mind, the empty and luminous nature, which is free from any identity, can lead to nirvāṇa and overcome the suffering of saṃsāra. Any attempt to attain the bliss of nirvāṇa and to overcome suffering are utterly meaningless and pointless without realizing the secrecy of mind.

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55 The seven vajra-like qualities [rdo rje'i chos bdun] are: 1) uncuttable [mi chod pa], 2) indestructible [mi shigs pa], 3) true [bden pa], 4) firm [sra ba], 5) stable [brtan pa], 6) unobstructable [thogs pa med pa] and 7) unassailable [ma pham pa].

This point, the secrecy of mind, is the dividing line between Buddhism and other religious and philosophical systems. Most religions or philosophies maintain a view of an indestructible identity, of a truly existing core, of a creator and so forth. This is in complete opposition to the Buddhist view of no-identity [bdag med].

Buddha taught the view of 'no-self' [bdag med]. Neither inside nor outside of our physical or mental phenomena is there anything that can be identified as an independent essence, as an everlasting entity, or as an eternal creator or god.

Text section 147:

Even the śrāvakas and pratyekabuddhas have not realized the mind's primordial secrecy [ye nas gsang ba] in its entirety. The śrāvakas have realized the absence of a identity within the persona [gang zag gi bdag med] but they have not realized that phenomena as well lack an identity or self-nature [chos kyi bdag med]. The pratyekabuddhas have fully realized the absence of a personal identity but they have only realized to some extent that phenomena lack an identity or self-nature. The bodhisattvas strive to completely realize the absence of a personal identity and the absence of the self-nature of phenomena. Once they have realized the two-fold absence of identity entirely, they have become buddhas.

Text section 148:

The quote from the *Gaṇḍha-vyūha* shows that all forms of conduct of a bodhisattva, which are subsumed within the six transcendental perfections [pha rol tu phyin pa drug], arise from and are developed within the bodhisattva's mind. In general a bodhisattva trains in all possible qualities, virtues and fields of knowledge. But the six transcendental perfections consititute his or her main training along the path. Though all six transcendental perfections arise within the bodhisattva's mind, they can only be developed by guarding his mind well.

Text section 149 / stanza 18:

When a mind is focused on virtue and is well controlled through mindfulness and guarded by introspection, then all trainings and precepts are safely maintained. Monastics and tantrikas wear their specific attire as a support for developing a sense of *shame* toward themselves [rang ngo la ngo tsha] and a sense of *embarrassment* in front of others [gzhan ngo la khrel yod pa] for only one single purpose, to guard their minds.

When monastics and tantrikas have received their respective precepts and pledges from their teacher, they will develop a sense of personal *shame* that will prevent them from breaking their commitments. Remaining in contact with their teacher, they will also develop a sense of *embarrassment* and scruples in the presence of others with regard to their behavior that will prevent them from breaking their commitments.

The Tibetan term 'tül-zhuk' [brtul zhugs] can be translated by *discipline*, 'conduct', 'practice' or 'life-style', and means to abandon ordinary, worldly conduct ['jig rten tha

mal gyi spyod pa phar brtul] and to adopt [zhugs] the conduct of a monastic or a tantrika. 'Tül' [brtul] connotes 'abandoning' [phar yug pa] and 'destroying' [med pa byed pa]; 'zhuk' [zhugs] means 'adopting' [tshur dang du len]. The purpose of all forms of 'spiritual conduct' [brtul zhugs] is to guard one's mind. Tantrikas and monastics do not wear their particular attire to be fashionable, nor because they are merely following a cultural tradition. Their attire is designed as a constant reminder to guard their minds, to maintain a virtuous mindset [dge sems].

The term 'tül-zhuk' can also be explained with 'abandoning the ten non-virtuous actions and embarking upon ten virtuous actions' [mi dge ba bcu brtul 'am spongs dang dge ba bcu'i lam la zhugs] or even more generally, 'to abandon misdeeds and to enter the path of goodness' [nyes pa brtul dang legs pa'i lam la zhugs].

Becoming a practitioner, a monastic or a tantrika means a change in life-style as well as in dress. Tantrikas wear white robes [gos dkar] and do not cut their hair but wear it in braids [lcang lo can]. Those who want to become monks or nuns give up their former life-style, shave their heads, and take on the three-fold saffron-colored robes. The saffron robes of a monk are a symbol of allegiance [khas len pa'i rtags]. A monk's outfit in itself shows that he is someone who has pledged to keep the precepts of a monk.

The entire life-style and dress-code of a monk or a tantrika has the single purpose of helping the practitioner guard his mind. The only purpose of any kind of discipline [brtul zhugs] is to guard and tame the mind. If a specific life-style, dress or discipline does not serve this purpose, the entire discipline is pointless.

The mind of a beginning practitioner is very weak and therefore he or she needs any form of support he or she can find to help guard the mind well. They first of all need a qualified teacher to rely upon. They need good dharma friends who support them in their practice. Furthermore, they need a place to live that is conducive for practice. Enviromental support such as a shrine room or a special place for meditation and prayers is also very helpful. In addition to all that, a practitioner should also wear the specific kind of clothing that accords with his commitments.

The dress of a monastic or a tantrika is given to a student only when he makes the formal commitment 'to abandon his former ordinary life-style' [nam rgyun gyi spyod pa phar brtul] and 'to enter into a spiritual conduct' [chos kyi spyod la zhugs pa]. Once one has taken on the monastic commitments or has made the pledges of a tantrika, then one's attire will be a great aid for maintaining one's precepts and pledges. Whenever a practitioner has the tendency to do something non-virtuous, his or her attire will remind him of his commitments. Even a lay-practitioner, who has taken the refuge precepts, is allowed to wear a red or orange shawl when practicing, listening to teachings or expounding the dharma. This attire accords with one's commitments and serves as a support for one's mind.

The attire [na bza'], conduct [spyod pa] and discipline [brtul zhugs kyi spyod pa] of a lay practitioner, a monastic or a tantrika has the purpose of causing conventional and absolute bodhicitta to arise in the mind. Conventional bodhicitta is the commitment: "I will free all sentient beings from their suffering and establish them on the level of

perfect enlightenment." The essence of this conventional bodhicitta [kun rdzob byang chub sems kyi ngo bo] is absolute bodhicitta [don dam byang chub sems], free from arising, ceasing and abiding.

The eight precepts observed for one day [bsnyen gnas yan lag brgyad pa], the precepts of a monk [dge tshul; skr. śrāmaṇera], the 253 precepts of a fully ordained monk [dge slong; skr. bhikṣu] and the pledges of a follower of the Secret Mantrayana serve only to tame and guard the mind.

Likewise, all the extensive and elaborate decorations we find in Tibetan monasteries, the extensive rituals and recitations of scriptures, have only one purpose—to tame the mind, to guard the mind, to maintain the virtuous frame of mind of bodhicitta, to prevent the mind from falling into non-virtue.

To become a successful practitioner one must have the following basic convictions: The conviction that one has a mind. The conviction that one's mind does not die. The conviction that there are former and future lives. The conviction that there is karma, the law of cause and effect from one's volitional actions. The conviction and trust that the essence of one's mind is the buddha-nature. The heart-felt conviction that this buddha-nature is primordially endowed with boundless wisdom qualities. A practitioner who has these basic convictions will be able to practice with inspiration and joy.

The Bodhisattva-caryāvatāra first shows us all the negative aspects of our confused dualistic mind [sems] and gives us various methods to deal with them. The text shows us how to develop our inherent buddha-nature qualities. The Great Perfection teaches us how to recognize the nature of our mind, this very buddha-nature. But before we can understand the teachings on the nature of mind [sems ngo] we must have a good understanding of dualistic mind itself and how to guard and tame it. In this regard, the Bodhisattva-caryāvatāra is a perfect preparation for the teachings of the Great Perfection. Even as complete beginners, we should know that all the vast and profound teachings of Buddhism are about taming one's mind and realizing buddha-nature. As it is said:

> Do not act negatively at all;
> Practice perfect goodness and
> Tame your mind completely;
> This is the teaching of the Buddha.

> sdig pa ci yang mi bya zhing
> dge ba phun sum tshogs par spyod
> rang gi sems ni yongs su 'dul
> 'di ni sangs rgyas bstan pa yin

Text section 150 / stanza 19:

Just as we take care and are heedful about an open wound when among boisterous people, we should be constantly heedful and guard our minds, which are as sensitive as open wounds.

An 'unruly person' [ma rung ba], 'bad person' [ma rabs], 'undisciplined person' or *careless person* [ma grangs pa] means 'a wild person who lacks mindfulness and introspection' [dran shes med pa'i skye bo rgod bag can]. An *unrestrained person* [grol ba] is someone on a rampage, who has no control of his conduct because his mind is distracted [sems rnam par g.yengs nas spyod lam legs par ma bsdams par rang yan du gtong ba]. Such a person lacks any ethical principles. The thought, "I should practice virtue and avoid non-virtuous actions" does not even arise in his mind. He is loose in conduct as his mind is not restrained by any commitments. Such people lack even the idea of guarding their minds against non-virtue [mi dge ba bsrung bzlog gi blo med mkhan].

When living among aggressive people, one must control one's own anger. When monks live among women, they must constantly control their desire and passion. Likewise, when nuns live among men, they must be constantly on guard against giving rise to desire and passion. Situations and people that lead to the destruction of one's monastic or bodhisattva precepts are considered to be *negative* situations and *base people* [skye bo ngan pa]. Practitioners must guard themselves against such situations and people with utmost care. Situations and people who further virtue and the maintenance of one's commitments are considered positive situations and noble people [skye bo bzang po]. If practitioners lose their monastic or bodhisattva precepts, they cause tremendous suffering for themselves and others. At that moment they have abandoned the goal of reaching perfect enlightenment, and consequently they have forsaken the happiness and welfare of all sentient beings.

Śāntideva stresses this point, as his entire treatise is addressing the monks at Nalanda monastery. Situations and people can be positive or negative conditions or circumstances [rkyen], but one's own mind is the actual cause [rgyu] that determines whether or not one keeps or loses one's commitments.

Practitioners who have an angry nature must be particularly careful to guard themselves in situations where anger could easily arise. Likewise, practitioners with a passionate nature who are maintaining monastic precepts must guard themselves when they meet attractive members of the opposite sex. If your body is injured, your must be careful that no one touches your injury. Similarly, as a practitioner you must guard your mind, particularly when living among people who are careless and unrestrained. You must guard your mind carefully so that afflictions such as anger, jealousy, stinginess, pride, ignorance and passion do not arise.

Text section 151:

Even the most subtle causes of afflictions can lead to extremely negative results. There are three causes that give rise to afflictions [nyon mongs skye ba'i rgyu gsum].

(1) The first cause for the rise of afflictions is the fact that 'one has not overcome the dormant presence of afflictions' [nyon mongs pa'i bag la nyal ma spangs pa]. One has not yet overcome the afflictions through their antidote [gnyen pos spangs pa ma yin pa]. Ego-clinging is very root of all afflictions. Until ego-clinging is overcome through the wisdom-knowledge that realizes the absence of a personal identity [bdag med rtogs pa'i shes rab], afflictions will not be overcome but will constantly be lying dormant in one's mind. For instance, even though your mind is not occupied with anger at present, the root of anger still constantly remains in one's mind.

(2) The second cause for the rise of afflictions is 'the closeness of an object that gives rise to afflictions' [nyon mongs skye ba'i yul nye bar gnas pa]. Afflictions cannot arise without an object. Living in proximity to objects that give rise to afflictions and that are conducive to afflictions [nyon mongs skye ba dang rjes su mthun pa'i yul ni ny bar gnas pa] endangers the practitioner. Therefore, a beginning practitioner is advised to live at a distance from places, situations and people that tend to easily provoke his afflictions, his attachments and aversions.

(3) The third cause for the rise of afflictions is an 'improper mental focus' [tshul bzhin ma yin par yid la byed pa]. A beginning practitioner is easily occupied and obssessed with afflictions. Some people constantly harbor harmful intentions [gnab sems] or constantly remain in a negative frame of mind. It is as if they are meditating on anger. Such a concentrated focus on afflictions enhances them.

Text section 152 / stanza 20:

If we apply great care and attention in this life to protect a physical injury because we fear the pain of the injury becoming worse, then why do we not more carefully guard the great injury of our mind, which—being infested with afflictions that propel us to commit all kinds of negative deeds [sdig pa] and downfalls [ltung ba]—will easily worsen. As the injury that is our mind worsens, we should seriously fear ending up in the 'rounding-up and crushing hell' [bsdus 'joms] and the like, where we will experience the suffering of our bodies being crushed between two iron mountains mountains. The term 'injury' or 'wound' [rma] is a metaphor for how the mind can be harmed by responding to people and situations in a negative manner.

Text section 153 / stanza 21:

A practitioner's foremost task is to tame the mind. In all situations he or she must put all his energy into maintaining his bodhisattva precepts or trainings [byang chub sems dpa'i sdom pa'am bslab pa]. He needs a stable mind [sems brtan pa], stable heedfulness, and devoted and enthusiastic diligence [gus shing spro ba'i brtson pa] in maintaining his bodhisattva precepts.

Śāntideva addresses the monks at at the Buddhist monastic university of Nālandā, warning them to guard their minds among beautiful women. The same warning must given to nuns when they encounter handsome men. In such situations monks and

nuns must be stable and firm in their commitment to guard their precepts with diligence.

A practitioner should first and foremost protect his or her mind against the rise of anger [zhe sdang] and jealousy [phrag dog]. Being free of anger, one is free of all hell realms, because anger leads to rebirth in hell. Anger that is expressed or 'hot' leads to the hot hells, and repressed or 'cold' anger to the cold hells. A practitioner must, at the very least, avoid taking rebirth in the hell realms. The cause for a rebirth in the hell realms is the anger one holds in one's mind. For as long as we hold anger in our mind the potential remains that we could experience states of torment we call hell.

In other words, hell realms exist for as long as anger abides in our minds. Therefore, understanding their devastating consequences, a practitioner should develop great fear of anger and jealousy. He or she should do whatever is possible to overcome anger and jealousy. Once a practitioner is able to deal with these two, the most dangerous of all afflictions, he should protect his mind against pride [nga rgyal] and stinginess [ser sna]. Advanced practitioners should address the afflictions of ignorance [gti mug] and passion ['dod chags]. Practitioners should deal with afflictions in this sequence. We should learn how to deal with these affliction before they arise. Once they have arisen, they are very difficult to control.

Text section 154 / stanza 22:

As long as a practitioner guards a mindset that maintains conventional or absolute bodhicitta, it does not matter whether or not he receives any income or respect. It does not matter whether he loses his life, health and livelihood, as long as he is able to guard his mind. It does not even matter whether or not he practices any other virtues of body and speech. Simply practicing bodhicitta constantly in one's mind is sufficient. Guarding the mind and maintaining one's bodhisattva precepts, even at the cost of one's life, is the most important practice.

If a practitioner commits any non-virtuous deeds, the capacity of his mind to maintain bodhicitta will diminish. Therefore, practitioners must completely avoid non-virtuous deeds at all cost. It is alright not to practice any virtues with body and speech. One can simply sit down and maintain a peaceful state of mind infused with bodhicitta. Regarding all sentient being as being equal [cha mnyams pa] and not excluding a single one, one generates the wish and aspiration: "May I free all sentient beings from their suffering and establish them on the level of perfect enlightenment." Or, even better, one generates the commitment: "I will free all sentient beings from their suffering and establish them on the level of perfect enlightenment."

This aspiration or commitment is the root of all bliss [bde ba thams cad kyi rtsa ba], the root of all blessing [byin rlabs thams cad kyi rtsa ba], the root of all accomplishments [dngos grub thams cad kyi rtsa ba] as well as the root of all dharma practice [chos thams cad kyi rtsa ba]. This is the most important point in Mahāyāna Buddhism. This aspiration or commitment is what a practitioner must constantly carry in his heart. This mindset must be guarded at all costs, at all times and in all circumstances. If a

practitioner lacks this frame of mind, it does not matter what meditation or practice he might undertake, enlightenment will not be reached. This mindset is called 'conventional bodhicitta' [kun rdzob byang chub sems]. Based on this practice of conventional bodhicitta, 'absolute bodhicitta' [don dam byang chub sems] will arise.

The noble attitude of bodhicitta places the attainment of enlightenment within our reach. Therefore, regard bodhicitta as being equivilent to the Buddha. All the śrāvakas, pratyekabuddhas and bodhisattvas of our age arose and will continue to arise from the teachings of Buddha Śākyamuni. Buddha Śākyamuni himself arose from bodhicitta, and his bodhicitta practice arose from compassion. Thus, Candrakirti said that one should first of all praise compassion, the root of bodhicitta. Regard bodhicitta as a wish-fulfilling gem. It alone can take you all the way to complete enlightenment and it alone will gradually remove all obstacles on your path.

All practitioners of the Great Perfections should infuse their practice of Cutting Through [khregs chod] with bodhicitta. This will greatly enhance their personal spiritual development. Two benefits are said to result from realizing emptiness [stong nyid rtogs pa'i 'bras bu gnyis]: the benefit for oneself is that (one's involvement with) the eight worldly concerns decreases and the benefit for others is that non-conceptual compassion will arise [rang gi don du chos brgyad mgo nyams pa dang gzhan gyi don du dmigs pa med pa'i snying rje skye ba].

With compassion [snying rje], the bodhisattva views all sentient beings as being his mothers from former lifetimes. He treats them with the same compassion as he would treat his own mother. With wisdom [ye shes], the bodhisattva views all sentient beings as being endowed with the buddha nature [bde gshegs snying po]. In this way, he views all sentient beings with pure perception [dag snying] and treats them with the same respect as he would treat the buddhas.

Followers of organized religion tend to lean toward one or the other of two extremes: (1) being utterly non-sectarian and non-judgemental and holding the opinion that all views and religions are the same, or (2) believingthat their own system is the only true one and feeling aversion to all other paths.

As followers of the Buddha, we should be utterly non-sectarian toward all sentient beings since they are our mothers and we should be very respectful since they are endowed with buddha nature. We should furthermore be respectful toward the views and beliefs of other systems and religions. Nevertheless, we must still maintain our critical judgement in distinguishing the Buddhist view from other views. We should be confident and independent within our own Buddhist view and faith. Yet we should continue to respect other people's right to follow their own views and beliefs. As Buddhists we accept that all beings are endowed with the perfect buddha nature but we do not believe that all the various views of all sentient beings are equally true, and do not accept them as our personal path. We follow our own path while they follow their paths.

Text section 156 / stanza 23:

Because guarding our minds and protecting our bodhisattva precepts is so important, Śāntideva beseeches us and all his followers with palms joined in the anjali mudra to guard our virtuous frame of mind even at the cost of our lives. This gesture of anjali is not to show Śāntideva's faith and devotion to his future followers but is a gesture that indicates a strong request. Never allow your mind to become agitated. Stay calm in all situations. Maintain bodhicitta at all times. Losing bodhicitta means losing the wish-fulfilling jewel.

A practitioner's basic task is to guard his mind. To do this one needs the mindfulness of not forgetting the points of what must be done and what must be avoided [blang dor gyi gnas mi brjed pa'i dran pa], and the introspection of engaging in all conduct of body, speech and mind with proper examination [sgo gsum gyi spyod pa la legs par brtags nas 'jug pa'i shes bzhin]. When a practitioner is able to protect his mind through mindfulness and introspection, he will be able to maintain his precepts.

Internal peace can only be attained if one guards one's mind, if one's own mind finds peace within itself, if one is able to overcome anger. A practitioner's mind is at peace when he guards it with mindfulness and introspection.

Text section 157:

Mindfulness [dran pa] is the wisdom-knowledge [shes rab] that understands how certain actions lead to positive results while others lead to negative results. It is the knowledge of the causes and results of happiness and suffering for oneself and others. This knowledge is embedded in the points of what should be done and what should be avoided. Introspection [shes bzhin] means knowing at all times what body, speech and mind are doing and how they are responding in any situation. If we are endowed with mindfulness and introspection, we can control our minds easily. Lacking these two qualities puts our minds are at a great disadvantage.

Text section 158 / stanza 24:

People who are stricken by ordinary diseases might be unable to walk, talk and so on. People stricken by the disease of confusion, who are ignorant about virtue and non-virtue and who lack mindfulness and introspection, are unable to perform any virtuous deed [dge ba'i las] such as the 'three wheels (of conduct)' ['khor lo rnam gsum]. This refers to the three types of activities performed by monks: the wheel of reading and studying [klog pa thos bsam gyi 'khor lo]; the wheel of renunciation and meditation [spong ba bsam gtan gyi 'khor lo]; and the wheel of work and activities [bya ba las kyi 'khor lo].

Text section 159 / stanza 25:

Lacking introspection one cannot retain the wisdom-knowledge that has arisen from study, contemplation and meditation [thos bsam sgom gsum gyi shes rab]. Even intelligent persons will forget and lose that kind of knowledge if they lack

introspection. Merely remembering [dran pa] or knowing [ha go ba] the points of what should be done and what should be avoided is not sufficient. Introspection is required to constantly examine whether or not these points are being applied in one's conduct of body, speech and mind. Theoretical knowledge of these points is not sufficient; they must be applied. Only then can one retain the wisdom-knowledge acquired through study, contemplation and meditation.

It is easy to remember the teaching: "If your mind is infested with anger, you will take rebirth in the hell realms." But lacking the introspection that examines the mind when meeting an irritating individual, anger will flare up. If you maintain introspection, you will carefully examine and guard your mind when you encounter your enemy. You will ask yourself: "Am I becoming angry or not? I will not say a word as long as even a trace of anger remains in my mind." Only with this kind of heedfulness will you be able to remember and apply what a practitioner is supposed to do.

Mindfulness is remembering that anger, for instance, is extremely dangerous for a practitioner. Introspection is the heedfulness that acts to avoid anger as soon as it begins to develop in the mind.

Despite knowing the dangers of anger, due to the lack of introspection, you might fail to recognize what is happening in your mind until it is too late, until strong anger has already arisen. Therefore, merely knowing the rules of what one should do and what one should avoid is not sufficient. You must have an all-over alertness or introspection keeping watch over all actions and responses of your body, speech and mind. You must constantly apply the knowledge to your body, speech and mind. That is the function of introspection.

Only through the uninterrupted continuity of introspection will all afflictions be overcome. Mere knowledge of the defects of afflictions, of how to act and of what to avoid will not lead to liberation from afflictions and suffering. Therefore, we must constantly apply the dharma to our minds, must constantly turn the dharma over the our minds. This is a meaning of the term 'the wheel of dharma' [chos kyi 'khor lo]. Even great scholars of the dharma remain confused if they do use introspection to constantly apply the dharma to their minds.

Text section 160 / stanza 26:

A practitioner needs the three qualities of learndness [thos pa], faith [dad pa] and diligence [brtson 'grus]. *Those endowed with learning* [thos ldan] refers to those who are vastly learned in the sublime dharma [dam pa'i chos rgya chen po thos pa dang ldan pa]. *Those endowed with faith* [dad pa can] refers to people who possess faith in the three jewels [dkon mchog gsum la dad pa yod mkhan]. *Those who dedicate themselves to diligence* [brtson 'grus lhur len pa] are people who practice the dharma with joyful enthusiasm.

While all practitioner need these three qualities, without introspection [shes bzhin], they may still violate their discipline and precepts, and thus commit actions that lead to downfalls.

For a Buddhist practitioner, *learning* or study [thos pa] refers to genuine knowledge of what should be done and what should be avoided. *What should be done* or practiced is virtue [blang bya dge ba] and *what should be avoided* is non-virtue [dor bya mi dge ba]. Furthermore, the *faith of conviction in* the law of karma, of *cause and effect* [rgyu 'bras la yid ches pa'i dad pa], is indispensible for a practitioner. To *apply*[56] *diligence which is enthusiastic about what should be done and what should be avoided* [blang dor la spro ba'i brtson pa lhur len pa] means to be diligent in joyfully practicing virtue and in joyfully avoiding non-virtue. True diligence means to practice 'with enthusiasm in one's mind' [sems la spro snang yod pa].

A practitioner who sometimes lacks introspection will lose his or her discipline and will acquire the stain or *defilement of a downfall* [ltung ba'i rnyog pa]. Introspection [shes bzhin] means 'to constantly check oneself' [rang gis rang la brtag dpyad byed pa], 'to be able to know oneself' [rang gis rang la ha go thub pa] or 'to be able to see oneself' [rang gis rang mthong thub pa]. Introspection is like a mirror in which one's behavior of body, speech and mind is constantly reflected. This implies that one is aware of one's character [gshis ka], one's capacity [nus pa], one's qualities and one's shortcomings. Such introspection is very difficult to maintain. Most people are totally unaware of what they do, say or think. Introspection is like a spy [gso ba] who is constantly on guard, constantly viewing the territory to see whether or not any foes are approaching.

When you lack introspection, you are not aware of what you are doing. Based on such a lack of introspection, you will *violate your discipline* [tshul khrims 'chal ba]. At first, your discipline might merely decline [tshul khrims nyams pa] slightly but the lack of introspection can lead to the complete destruction of discipline. If a practitioner has lost his discipline, he has also lost his guarding fence [ra ba med pa] or his protection [srung ba med pa]. Without constantly screening his behavior in body, speech and mind, a practitioner is in danger of commiting a root *downfall* [rtsa ltung].

A practitioner who has completed a course of study, contemplation and meditation should check to see what he has retained in his mind. Ask yourself: "What have I really retained from all the knowledge that I have acquired through learning and study? Has the knowledge I acquired through contemplation increased or decreased? Did the knowledge I acquired through meditation actually decrease my afflictions of anger, desire, ignorance, jealousy and stinginess?"

A practitioner should check himself in this way, and if study, contemplation and meditation has not led to a lessening of his afflictions, he should seriously discuss this problem with his teacher. A practitioner should always know exactly where he stands on the bodhisattva path. He should know his defects and should constantly strive to overcome them.

Introspection [shes bzhin] means to compare the dharma with your own mind [chos dang rang sems gnyis bsdur]. Honestly compare what the dharma teaches to the present

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[56] *lhur len pa* means 'to apply', 'to take upon', 'to take up', 'to accept', 'to pursue', 'to enter into' ['jug pa] and 'to devote oneself to' [dang du len pa].

state of your mind. Carefully examine the extent to which your spiritual development accords with the dharma and discover where you are completely off the track. If you discover that the dharma and your own mind are in contradiction, offer heart-felt confession and make the firm resolve to practice the dharma according to the dharma. A beginning bodhisattva will often notice that he is not acting in accord with the dharma. This is no reason to become faint-hearted. Paltrül Rinpoche said:

> Every morning you must renew your (bodhicitta) commitments.
> Each meditation session your must investigate.
> During (daily activities) you must never be apart (from bodhicitta).
> At all times you must never forget (bodhicitta).
>
> nang ma re bzhin dam bca' dgos //
> thun re bzhin du brtag dpyad dgos //
> zhor dang zhor la mi 'bral dgos //
> dus and rgyun du mi brjed dgos //

Every morning a practitioner must renew his or her bodhicitta commitment: "I will free all sentient beings from their suffering and establish them on the level of perfect enlightenment." In this way you are giving your mind the proper direction [kha phyogs] the moment you wake up. Also develop bodhicitta at the beginning of each meditaiton session.

At the end of each meditation session, do not rise hastily [har langs mi byed par], but instead investigate the session, thinking: "At the beginning of my session, I formed the resolve to liberate all beings from suffering and to establish them on the level of complete enlightenment. Did I really keep this motivation during my entire session, or did I fall under the power of delusion?"

During all daily activities [las ka'i zhor dang zhor la] never be separate from bodhicitta. Practice heedfulness [bag yod]. In addition, check your mind from time to time: "Is my mind relaxed and at peace? Am I overcome by afflictions?" In this way a practitioner should from time to time practice introspection [shes bzhin] and investigate his mind.

Never forget bodhicitta. Practice the mindfulness of never forgetting what should be done and what should be avoided [blang dor gyi gnas mi brjed pa'i dran pa].

Text section 161 / stanza 27:

Bandits and *robber*s [chom po] steal from people in broad daylight with brute force and therefore operate 'out in the open' [mngon gyur] while sneak-*thieves* [rkun ma] steal people's goods while being unnoticed, thus remaining 'hidden' [lkog gyur]. Similarly, the afflictions of desire and aggression operate in 'the open' while arrogance and jealousy remain more 'hidden'. Afflictions can arise easily when a practitioner's mindfulness [dran pa] of what should be avoided and what should be done has weakened. For as along as one has recollection of these points, afflictions cannot easily

arise in one's mind. Thus, the mindfulness of not forgetting these points is a protection against afflictions.

However, if a practitioner lacks *introspection* and self-analysis [shes bzhin], this mindful recollection easily declines, and afflictions can readily destroy the *merit* and *roots of virtue* [dge ba'i dngos po / dge ba'i rtsa ba] formerly gathered by the practitioner, and thus lead him to the lower realms. Afflictions kill [srog bcod pa] the life-force of bodhicitta [byang chubs sems kyi srog gcod pa].

Only through introspection can you know at all times what your body, speech and mind are really doing. If we lack this introspection, we lose awareness of how we are acting and reacting with our body, speech and mind. We also lose the guideline for how to act in a proper way. Without introspection and mindfulness, powerful afflictions can easily enter into our minds and destroy our formerly acquired virtue and merit. Please understand that introspection and a relaxed frame of mind [sems lhod lhod] are very harmonious. Guarding your mind with introspection does not mean you become nervous [sems 'khrel] and fearful [skrag snang].

If you remember the great masters like Dilgo Khyentse Rinpoche, then you understand how it is possible to maintain perfect introspection and a completely relaxed state of mind at the same time. Such masters always know how their body, speech and mind are acting and reacting.

Text section 162 / stanza 28:

Afflictions such as passion, aggression and so forth are as clever as a group of robbers and thieves. Such bandits first check out *travellers* who are on the road [lam ka la 'gro mkhan 'gron po] and determine whether or not they can rob them. Likewise, the moment a practitioner's virtuous mindset begins to diminish, afflictions start to arrive. Afflictions can easily flare up any time of day or night. As soon as we lose introspection, afflictions enter our minds. Without mindfulness and introspection, afflictions can become so strong in our minds that they destroy our roots of virtue and lead us to the lower realms.

Once we have become well-seasoned practitioners, we will have some stability in mindfulness and introspection so that afflictions do not arise so easily. Afflictions can arise based on either negative or positive circumstances. While a good practitioner has the capacity to transform negative circumstances [ngan rkyen] into virtue, even such a practitioner may find it difficult to avoid falling under the power of positive circumstances [bzang rkyen]. Positive circumstances include being very successful in one's practice, gathering many students, receiving great praise and honor and so forth. Positive circumstances like these can be very deluding and seductive unless the practitioner constantly keeps mindfulness and introspection on guard.

Text section 163 / stanza 29:

Now Śāntideva will teach the actual methods for developing mindfulness and introspection in the mind. Mindfulness is developed by keeping it constantly in one's mind. Mindfulness must be placed at the doorway of one's mind, like a watchman who is not allowed to leave his post. Without mindfulness, one's mind easily strays onto *perverted objects* [phyin ci log gi yul], which are the *objects of the six accumulations of consciousness* [tshogs drug gi yul]: consciousness of eye, ear, nose, tongue, body and mind [mig rna sna lce lus yid kyi rnam par shes pa]. Here *perverted object* does not mean that the six accumulations of consciousness are perverted but that 'fixation upon the six accumulations of consciousness is improper' [tshogs drug pa 'dzin pa phyin ci log]. Fixation can turn any object into an 'object of attachment, aversion and ignorance' [chags sdang rmongs gsum gyi yul], and that is the perversion.

Text section 164 / stanza 29:

The moment your mind becomes distracted toward an object and you lose mindfulness, it is introspection [shes bzhin] that recognizes that you have forgotten to maintain mindfulness and thus have slipped under the power of afflictions. At that time you should immediately recall the *disadvantages* [nyes dmigs] of the three lower realms, their particular suffering, impermanence of life and so forth.

The moment your mind is distracted, afflictions arise. The moment afflictions have arisen, you are already creating karma [las bsags pa]. Due to the power of karma you will circle within saṃsāra and will experience the *anguish of the lower realms* [ngan 'gro'i gnod pa]. Therefore, as soon as you recognize that you are distracted, that you have forgotten to maintain mindfulness and introspection, think: "I have lost mindfulness and introspection. Afflictions have arisen in my mind and will lead me to the suffering of the lower realms." Talk to yourself like this, bring back your mindfulness and introspection and re-establish them firmly in your mind.

Paltrül Rinpoche advised leaving the mind utterly relaxed. The practitioner should maintain mindfulness and introspection within this relaxation. Wisdom will gradually dawn in the mind. The moment you detect that you have lost mindfulness and introspection due to distraction talk to yourself and instruct yourself. Remind yourself of the terrible results of going through life without mindfulness and introspection.

Text section 165 / stanza 30:

In order to be able to generate mindfulness and introspection beginners need a teacher as a reference point. Relying on a *qualified teacher* [bla ma mtshan nyid dang ldan pa], who himself is endowed with mindfulness and introspection, will inspire the student in turn to develop mindfulness and introspection. To associate with virtuous friends [dge ba'i grogs po] and virtuous teachers [dge ba'i bshes gnyen] will have a healing effect on your own mind. This positive influence is called 'blessing' [byin rlabs]. Furthermore, a beginner may rely on the blessing of sacred places, on the blessing of ceremonies and rituals, on the blessing of sacred medicine [sman sgrub], on the blessing of wearing sacred yantras and texts around the neck—called 'liberation by wearing' [btags grol]—

and on the blessing of ritual objects such as vajra, bell, damaru, mala, thangkas and so forth. All these positive influences help us protect our minds, help us generate and maintain mindfulness and introspection.

A person who has just received the precepts of a monk [dge tshul gyi sdom pa] must rely on a senior teacher [dge rgan] or a *preceptor* [mkhan po].[57] From this teacher he must learn all the points of what what to do and what to avoid, how to conduct himself properly as a monk and as a bodhisattva. A monk who has been able to maintain his precepts impeccably for ten years is considered to be a stable practitioner.

Monks, bodhisattvas and tantrikas must all rely upon a master and learn how to maintain mindfulness and introspection as well as how to maintain their precepts. Beginners are like small childrens who, unable to take care of themselves, must rely on their parents. Once a child has grown up, he or she can live by himself. Similarly, once a practitioner has completed his training, his own mind will become his true master [rang sems bla ma] and he will no longer depend upon external teachers.

When a beginner has taken up practice of the teachings, the *fear and trepidation* ['jigs pa'am skrag pa] of contradicting his or her master's instructions will inspire him to maintain mindfulness and introspection. Living near a teacher or master also inspires shame and embarrassment. It inspires 'a personal sense of shame in regard to oneself so that one shys away from negative conduct' [rang ngos nas nyes spyod la 'dzems pa ngo tsha] and it inspires 'a sense of fear ['jigs pa] or of embarrassment in front of others so that one shys away from negative conduct' [gzhan ngos nas nyes spyod la 'dzems pa khrel yod pa].

Furthermore, the reflections on the *disadvantages* of saṃsāra ['khor ba'i nyes dmigs] will bring the terrifying consequences of losing mindfulness to mind and thus inspire the student to maintain mindfulness. But for all this to happen, the student must be a person who respects his or her trainings, be it those of a monastic, of a bodhisattva or of a tantrika. To develop heart-felt respect for the bodhisattva training a student must know about the inconceivable qualities of bodhicitta. He must again and again reflect upon bodhicitta's great value. Once he has understood the preciousness of bodhicitta, he will do everything in his power to prevent it from decreasing. He will try to further the growth of bodhicitta day and night. Having understood the preciousness of bodhicitta, you will have tremendous respect and appreciation toward the master and preceptor who has helped you to develop bodhcitta.

When all these circumstances are present, namely the company of a qualified master, the instructions of a preceptor, the fear of being criticized by one's master and the fear of saṃsāra's disadvantages, then mindfulness and introspection will easily be cultivated in one's mind.

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[57] A preceptor is someone from whom we receive the precepts of individual liberation [so sor thar pa'i sdom pa] or the bodhisattva precepts [byang chub sems dpa'i sdom pa]. In short we can say a preceptor is someone who give the precepts [sdom pa spras mkhan la mkhan po zer gi red].

Text section 166 / stanza 31:

At this very moment countless beings are become bodhisattvas. Right now countless bodhisattvas are becoming buddhas and are performing immeasurable benefit for sentient beings in countless universes. At all times the buddhas are endowed with a *vision of unobstructed wisdom* [thogs pa med pa'i ye shes kyi gzigs pa] in regard to *all fields of knowledge* [shes bya gang la]. Thus, they directly know and perceive every activity of our body, speech and mind. We are constantly in the wisdom field and blessing field of countless buddhas and bodhisattvas. Countless buddhas and bodhisattvas gaze upon each and every sentient being with great love and affection at all times. They constantly shower each and every sentient being with their immeasurable blessings. They make no distinction [khyad pa med pa] between 'good' and 'bad' sentient beings. Buddhas are beyond time and proximity. It is not that they lived aeons before our time and therefore cannot reach us, or that they live in a far distant universe and therefore cannot see us.

Conventionally [kun rdzob tsam la], we can say that all buddhas share the same wisdom essence, hence the statement, "All buddhas are one within their wisdom expanse" [rgyal ba thams cad ye shes klong du gcig]. On an absolute level [don dam pa la], the buddhas have transcended terms such as 'one' and 'many' [gcig dang tha dad las 'das pa]. Do not hold the misconception that a buddha is a person or a god. Buddha is immeasurabe wisdom [tshad med pa'i ye shes], immeasurable compassion [tshad med pa'i snying rje] and immeasurable activities [tshad med pa'i phrin las].

The constant blessing of all buddhas and bodhisattvas is the condition for all happiness [bde ba'i rkyen] of every sentient being. The blessing of the buddhas and bodhisattvas is a condition for the attainment of liberation [thar pa thob pa'i rkyen] and buddhahood [sangs rgyas thob pa'i rkyen]. The cause for happiness [bde ba'i rgyu] and the attainment of liberation and buddhahood [thar pa dang sangs rgyas thob pa'i rgyu] is the dharma. The blessing is only the condition for happiness and liberation while the dharma is the cause.

This means that we ourselves must strive to attain happiness, liberation and buddhahood through receiving the blessings of the buddhas and through practicing the dharma. The buddhas and bodhisattvas provide only the condition and circumstances. The buddhas and bodhisattvas have already done everything that is possible to help us. They constantly shower us with blessings and they have shown us the path to happiness, liberation and buddhahood. Now it is up to us. We must realize that only with mindfulness and introspection can we truly apply the dharma to our minds.

A practitioner should always generate awareness of this situation by thinking: "I am constantly dwelling in the presence of all buddhas and bodhisattvas who are at all times endowed with unobstructed wisdom vision." Becoming aware that you are constantly dwelling in the wisdom gaze, love, compassion and blessing of countless buddhas, you will no longer feel lonely, alienated and uncared for. This feeling of being cared for and loved can inspire a great sense of relaxation and ease.

Two things must be observed if one is to be in accord with the intent of all buddhas: "Do not harm yourself and do not harm others." Harming oneself means to commit non-virtuous actions, to stray into negative frames of mind. Doing this automatically harms other sentient beings as well as oneself. The moment anger arises and is expressed toward others, we have harmed both ourselves and others. Staying in the presence of the buddhas and bodhisattvas means living in accord with their intentions, which is to benefit oneself and all sentient beings. Living according to the dharma means to act to bring about happiness, liberation and ultimately buddhahood for oneself and others.

Text section 167 / stanza 32:

Buddhas and bodhisattvas are like individuals endowed with eyesight among the blind. If a practitioner feels himself to be always in the presence of all buddhas and bodhisattvas, he will not commit any negative deeds. Acknowledging the presence of all buddhas, we will conduct ourselves respectfully in all our actions of body, speech and mind. The buddhas and bodhisattvas inspire a *sense of shame, shying away from negative conduct in regard to oneself* [rang ngos nas nyes spyod la 'dzems pa ngo tsha] and a sense of *fear* ['jigs pa] or of *embarrassment*, *shying away from negative conduct in regard to others* [gzhan ngos nas nyes spyod la 'dzems pa khrel yod pa]. The presence of the buddhas and bodhisattvas also inspires *respect* [gus pa] for the bodhisattva trainings and precepts.

The term, *sense of shame* [ngo tsha], refers to one's own conscience. Buddhist practitioners take the precept not to steal, for example. Therefore, if a monk has stolen something, whether or not he is observed by others, he will feel shame about this infraction of his precepts because he knows that he is within the wisdom gaze of the buddhas and bodhisattvas. If people have witnessed his theft, he will be utterly embarrassed [khred yod pa] before others, and moreover before the the buddhas and bodhisattvas because he understand that they are gazing upon him with wisdom, love and compassion.

Khenpo Kunpal again states that the buddhas and bodhisattvas are *concerned* or worried [thugs khrel] about the negative behavior of sentient beings. He thus attaches human reactions of approval and disapproval to the buddhas and bodhisattvas, which is not strictly correct. A perfectly enlightened buddha knows and perceives everything, but would never become concerned, worried or offended by the conduct of any sentient being. Sentient beings become concerned, worried and embarrassed, but not buddhas. Khenpo Kunpal uses these terms for the purpose of teaching simple practitioners. In fact we should not use this kind of language to describe the buddhas. He could equally as effectively have taught that such conduct contradicts the intent of the buddha [sangs rgyas kyi thugs kyi dgongs pa dang 'gal 'gro gi yod red].

Text section 168 / stanza 32:

Living constantly in the presence of the buddhas and bodhisattvas means that one also give rise to the recollection of the Buddha from among the six recollections [rjes dran drug], which are: 1) recollection of the Buddha [sangs rgyas rjes su dran pa], 2) recollection of the dharma [chos rjes su dran pa], 3) recollection of the saṃgha [dge 'dun rjes su dran pa], 4) recollection of generosity [gtong ba rjes su dran pa], 5) recollection of discipline [tshul khrims rjes su dran pa] and 6) recollection of one's personal meditation deity [lha rjes su dran pa]. To recall [dran pa] the qualities of the Buddha bears inconceivable blessing and merit. The constant recollection of the Buddha is like a guru-yoga practice, as we know it from tantric teachings.[58]

Remembering the infinite qualities of Buddha's body, speech and mind and his life story and activities is called the recollection of the Buddha. Knowing that one is constantly living in the presence of Buddha's wisdom, love and compassion is recollecting the Buddha. The practice of recollecting the Buddha means to constantly direct one's mind toward Buddha.

Bringing to mind the extraordinary qualities of the dharma, the cause of happiness, liberation and buddhahood, is the recollection of the dharma. This means also to apply the teachings on mindfulness and introspection in order to protect the virtuous integrity of one's mind. Recalling the bodhisattvas, all the ordinary and exalted beings who are endowed with bodhicitta, is the recollection of the Mahāyāna saṃgha. Within bodhicitta all six transcendental perfections are complete. Thus bodhicitta also incorporates the recollection of generosity and discipline.

Recollection of generosity includes as well the practice of giving up the three bases of ego-clinging as taught in stanza eleven of the third chapter. Recollection of discipline means to recall the three types of discipline [tshul khrims rnam pa gsum]: (1) the discipline of refraining from negative conduct [nyes spyod sdom pa'i tshul khrims], (2) the discipline of practicing virtuous dharmas [dge ba chos sdud kyi tshul khrims] and (3) the discipline of fulfilling the benefit of sentient beings [sems can don byed kyi tshul khrims].

Recalling one's personal meditation deity such as Buddha Śākyamuni or the Bodhisattva Avalokiteśvara [spyan ras gzigs dbang phyug] is recollection of one's deity. Such deities represent the fruition one aspires to attain in the future [ma 'ongs pa thob bya'i 'bras bu]. The most important of these six recollections is the recollection of the Buddha.

The more we study and contemplate the Bodhisattva-caryāvatāra we realize that this text is a treasure-mine of precious teachings. Someone who truly understands the sūtra teachings [mdo'i chos] as given in this text will be able to appreciate the profundity of the Secret Mantrayāna teachings [gsang sngags kyi chos]. Having understood the profundity of the Secret Mantrayāna, he or she will be able to understand the profundity of the teachings of the Great Perfection [rdzogs pa chen po'i

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58 For a detailed explanation see, *Gateway to Knowledge Vol. II*, pages 162-164.

chos]. In this manner the sūtra teachings are the basis [gzhi], the Secret Mantrayāna teachings the path [lam] and the teachings of the Great Perfection the fruition ['bras bu]. A practitioner should strive to practice the quintessence of all three sets of teachings—sūtra, Mantrayāna and the Great Perfection— as they enhance and inspire each other. The teachings of the Bodhisattva-caryāvatāra are the quintessence of the entire Sūtrayāna. This text contains many methods to gather the accumulations of merit and wisdom. Each stanza is a treasure-mine of teaching.

Text section 169 / stanza 33:

Once the mindfulness of not forgetting the points of what should be done and what should be avoided [blang dor gyi gnas mi brjed pa'i dran pa] has been placed at the threshold of one's mind and remains there, introspection will naturally come about. Introspection [shes bzhin] is the investigation to determine whether one's conduct of body, speech and mind accords with the dharma. Even if one occasionally loses introspection, the presence of mindfulness will cause its natural return. Based on mindfulness introspection arises [dran pa la brten nas shes bzhin yong gi red]. Based on introspection heedfulness will arise [shes bzhin la brten nas bag yod yong gi red]. Based on heedfulness one is able to maintain all trainings [bag yod la brten nas bslab pa thams cad bsrung thub gi red]. Thus, stanzas 29 to 33 teach the actual method for generating mindfulness and teach how introspection follows naturally once mindfulness has been established.

Text section 170:

Conduct of mind training [blo sbyong gi spyod pa] means conduct that is conducive for the development of one's mind [sems la phan pa'i spyod lam]. This conduct of mind training covers the three types of discipline [tshul khrims rnam pa gsum]: (1) the discipline of refraining from negative conduct [nyes spyod sdom pa'i tshul khrims], (2) the discipline of practicing virtuous dharmas [dge ba chos sdud kyi tshul khrims] and (3) the discipline of fulfilling the benefit of sentient beings [sems can don byed kyi tshul khrims].

These three disciplines must be practiced in sequence. Before one is able to work for the benefit of other sentient beings, one must abandon negative conduct and learn to practice virtuous dharmas. While still involved in negative conduct oneself, how can one help others? Without practicing virtuous conduct oneself, how could one inspire others to practice virtue? First give up negativity [sdig pa spong], then practice virtue [dge ba sgrub] and finally help sentient beings [sems can la rogs pa byed]. Many people want to help others before they have practiced the first two disciplines. The third discipline requires the capacity to work for the benefit of others with no consideration of one's own benefit at all [rang don yid byed gtan nas med par].[59]

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[59] 'Considering one's own benefit' [rang don yid byed] means working primarily for one's own benefit [rang don gtso bor byed pa].

Text section 171:

The discipline of refraining from negative conduct has two sections: 1) purifying the entire conduct of the three gates and 2) protecting the trainings from decline. The three gates are one's body, speech and mind. To purify one's conduct of body, speech and mind means not to mingle one's conduct with negative deeds [sdig pa dang ma 'dres pa]. Protecting the training from decline means to protect one's training of refraining from negative conduct from decline.

Negative conduct [nyes spyod] means non-virtuous conduct [mi dge ba'i spyod pa] that contradicts the trainings of the bodhisattvas [byang chub sems dpa'i bslab pa dang 'gal ba]. All forms of conduct that are motivated by afflictions, the three or five mind poisions, are called 'negative conduct' [nyon mongs pa dug lnga dug gsum kun nas slong ba'i spyod pa thams cad la nyes spyod zer gi 'dug].

Text section 172 / stanza 34:

Before a practitioner engages in any activity of body and speech, he or she must examine what thoughts are in his mind. He must closly examine the motivation that is propelling him to act. He must know whether his motivation [kun slong] is virtuous or non-virtuous. This examination is called introspection [shes bzhin]. If he detects non-virtuous thoughts in his mind, he must strive to overcome them [spong]. If he sees that his thoughts are virtuous, he can act upon them since virtuous thoughts are the root of happiness. If his thoughts are neutral [btang snyoms kyi rnam rtog], neither virtuous nor non-virtuous, he should transform them ['chos] into virtuous thoughts.

If a practitioner realizes that his thoughts are non-virtuous, he does not act upon them with his body, he does not speak them aloud, and he no longer pursues them in his mind. He will remain still like a tree, unmoved by the wind. His body should be still like a corpse. His speech should be still like that of a mute. And his mind should be still like great tree, unmoved by the wind. He should control his mind so that it does not fall under the power of negative thought.

When the butter in a butter lamp has burned itself out and the vessel is still hot, it can easily be wiped clean with a cloth. Therefore a Tibetan proverb states, "Wipe the butter lamp clean while it is still hot" [kong bu dro phyi]. The most sensitive part of a pig is its nose. If you need to chase a pig away, hit it slightly with a rod on its nose and it will immediately run off. Therefore a Tibetan proverb states, "Hit the pig's nose with a pestle" [phag sna gtun brdung].

These two proverbs advise us to deal with negative thoughts the moment they arise. Once negative thoughts have grown powerful and strong, they are very difficult to deal with. However, when they first arise, they are still weak and can easily be dispelled. The moment you realize that you have negative thoughts in your mind, stop doing anything with your body and speech. If you act on the impulse of negative thoughts, they will become stronger and increase in number right then and there.

Disengage your mind from negative thoughts. Never act upon negative thoughts but remain still like a large tree. Do this by droping any activitiy of body, speech and mind. Relax your mind into a state of non-thought [mi rtog pa'i ngang]. If you cannot remain in a state of non-thought, leave your mind in bodhicitta, while your body and speech remain still. Non-thought and bodhicitta are the only two states in which you should place your mind in order to overcome afflictions. This is the instruction, training and meditation taught in stanza 34.

Text section 173 / stanza 35:

Since a bodhisattva abides constantly in the dharma, his gaze will always be focused. He should never look around in a distracted manner. A bodhisattva maintains this controlled manner of gazing when he is alone as well when he is among people. However, he will not display 'a practitioner's gaze' to show-off [tshul 'chos] or impress others, or to let other people know that he is a practitioner. He gaze is directed just in front of him, not too far and not too close. The traditional distance for gazing is described as casting one's gaze downward *one yoke's length ahead* [gnya' shing gang tsam du] or *in the direction of the tip of the nose* [sna rtse / sna rtse'i phyogs la].

The moment afflictions such as passion, aggression and so forth arise in one's mind, the eyes immediately become involved and look in the direction of the object of affliction. Before one raises a hand in anger against someone, the eyes and the heart-beat will be affected. For instance, when someone says something hurtful and ugly to you, your mind becomes filled with anger, your heart-beat speeds up and your eyes will show an expression of anger. One way to judge a person's state of mind is to examine his eyes. The eyes reveal a lot about a person's state of mind. Afflictions are directly displayed in people's eyes. The eye is like the gateway of the mind [sems kyi sgo].

The Buddhist scripture describe the sense organs [dbang po] as poisonous snakes [sbrul dug pa can]. The mind involved with afflictions lashes out at objects though the sense organs. Therefore, beginners, those who are on the 'lesser path of accumulation' [tshogs lam chung ngu], are advised to restrict their sense perceptions, particularly their gaze. First become aware of how you are using your eyes. Then stop looking around aimlessly and pointlessly, without any purpose [don dag med pa].

Because of the close relationship between one's gaze and the afflictions, a practitioner should never look around with his mind in a state of distraction. Particularly when afflictions arise in your mind, it is most important to cast your gaze downward. If the gaze is cast downward, it aids the mind to become peaceful. If you fail to control your gaze and look with anger at whoever is irritating you, the situation can easily get out of hand. Your adversary will read the anger in your eyes [sdang mig] and perceive it as a challenge. Your angry expression will heighten his anger. In the same way, passion arises when we look at an object or a person we desire. The more we look, the stronger our desire becomes. Furthermore, by looking at someone longingly, we might invite a response.

Therefore, by limiting your gaze, you can limit the rise of afflictions. Practitioners of meditation try to keep their gaze constantly cast downward, regardless of whether they are walking or sitting on their meditation cushion. The power of this method of gazing alone brings tremendous peace to the meditator's mind. On the other hand, the the practice of downcast gazing should not be used to purposely ignore people under the disguise of Buddhist discipline.

Such a practice of gazing downward can be used as a support for both conceptual and non-conceptual practice. A practitioner might keep his gaze cast down and ahead while his mind is certain and confident about the natural state [de kho na nyid], the state of emptiness [stong pa nyid]. Thus, he moves around while maintaining a view free from concepts [rtog med]. Or he might keep his gaze cast down and ahead while his mind is certain about all the points of what to do and what to avoid. In that case his mind is maintaining a view that entertains concepts [rtog bcas].

In the Buddhist meditation tradition many kind of gazes are taught to counteract or enhance different states of mind. For instance, drowsiness [bying ba] is counteracted by gazing up into the sky. Nervousness or mental agitation [rgod pa] is counteracted by casting the gaze downward.

Text sections 174-175 / stanza 36:

If a practitioner constantly keeps his gaze cast downward, his eyes and mind might tire. Thus, to relax the eyes and mind, he or she should *sometimes* [res 'ga' / tsam tsam] *look around* in all directions [phyogs phyogs su]. At that time, however, it is important that the eyes and mind remain in synch by the practitioner's maintenance of mindfulness and introspection.

If other people come within a practitioner's field of vision, he should never look at them with eyes full of anger, passion, arrogance and the like, but keeping his gaze cast slightly down, he should greet them in the custom of the country by smiling and saying, "Welcome, Namaste, Trashi Delek, Hello" and so forth. A bodhisattva should always greet other people first and should not wait to see whether or not other people will greet him. Even in such small ways a bodhisattva always tries to accommodate people and make them happy, since promoting the happiness of all sentient beings is his sole purpose.

Ignoring people is utterly improper. Not acknowledging people when meeting them can indicate anger or arrogance. A bodhisattva raises his gaze slightly and greets people with respect and affection in his eyes. The eyes of a practitioner should be natural and at ease, unagitated by afflictions such as anger, jealousy, pride, stinginess, ignorance and passion. His gaze should be infused with loving-kindness and compassion.

Text section 176 / stanza 37:

When a practitioner goes to frightening and dangerous places, such a charnel grounds or roads in remote areas, he should first carefully determine whether or not the situation presents any serious danger to him. In such places he should not keep his gaze cast downward but should slowly look again and again in all directions. Regardless of whether he is walking or resting, he will look backward only turning completely around. Monks and bodhisattvas are not allowed to look back over their shoulders. They must turn their entire body if they want to look behind them. Looking over one's shoulder even while walking is considered *wild conduct* [rgod bag gyi spyod pa] or 'heedless conduct' [bag med pa'i spyod pa] since one cannot see where one is placing one's foot.

To look over one's shoulder or to jump up and play around is not considered proper behavior, especially in the front of other people. A practitioner or monk should always behave peacefully and with control and should never give others any reason to doubt his behavior. These rules of conduct aim to prevent agitating yourself and others.

Text section 177 / stanza 38:

The phrase, *understanding what is most necessary and meaningful for myself and others in any situation* [rang ngam gzhan gyi don nam dgos pa gang dang gang che ba de dang de shes par byas nas] means that one must carefully check whether it is better to travel on or to wait, whether it is better to stand up or to remain seated. At all times one must weigh the odds and decide what is most benefical for oneself and others. The most benefical for oneself are all situations that further one's peace of mind and one's dharma practice. The most beneficial for others is whatever makes them happy and content in accord with the dharma. Always act in accordance with bodhicitta.

A bodhisattva needs to develop that kind of wisdom or insight to know what is most benefical for himself and others in all situations and at all times. Thus, even his daily activities such as eating, sleeping, walking and sitting must be examined with the criteria of benefit. A bodhisattva should never undertake actions without purpose [dgos med gyi bya ba]. For this reason he must apply introspection [shes bzhin] at all times.

Text section 178 / stanza 39:

Regardless of whether he or she is staying in a village, is attending a ceremony or is remaining alone in retreat, a bodhisattva should consciously place his body in a position appropriate for the situation. Having done that he should remain still and calm in that position. Being calm and relaxed in the body is a sign of a good practitioner. A bodhisattva does not unnecessarily move his hands, scratch his nose, or otherwise fidget but simply remains still.

Ordinary people can maintain a physical position for a short while before they become nervous and begin shifting their body into another position. To avoid this, a bodhisattva should from time to time check to see whether his body has moved into another position or whether it is still in the same relaxed posture as before. A

bodhisattva trains in sitting composed, calm and comfortably in one position for long periods of time. A good practitioner assumes the composed posture of a lion when he sits and the dignified and calm stride of an elephant when he walks. He is always at ease with himself and his surroundings. He is without fear, nervousness or agitation. Of course a good practitioner changes his body posture from time to time when he gets tired. However, since he is always maintaining mindfulness and introspection, he is completely aware of doing so.

The seven-point posture of Vairocana [rnam snang chos bdun] includes the following points: (1) legs in crossed the posture (of vajrāsana) [rkang pa skyil krung], (2) hands in (the mudra of) equanimity [lag pa mnyam gzhag], (3) spine kept straight [sgal tshigs drang po bsrang ba], (4) neck slightly bent (forward) [mgrin pa cung zad gug pa], (5) shoulders pushed up like a vulture's wings [dpung pa rgod gshog ltar brgyang ba], (6) eyes cast downward in the direction of the nose [mig sna rtser phab pa] and (7) tip of the tongue touching the palate [lce rtse ya rkang la sbyar ba].

Text section 179 / stanza 40:

A mind infused with afflictions of aggression, jealousy, pride and so forth is a crazed or intoxicated mind that will take rebirth in the lower realms of saṃsāra. A practitioner should bind his mind with mindfulness and introspection to the great pillar of samadhi [ting nge 'dzin gyi ka ba], focusing with one-pointed concentration on the dharma, on *expounding it, studying it and meditating upon it* ['chad snyan sgom pa] In all his or her endeavors he should *investigate his mind with mindfulness* [dran pas brtags] and *protect it with introspection* [shes bzhin gyis srung]. His aim is to never let his mind stray from *view, meditation and conduct* [lta sgom spyod pa].

Anyone who wants to attain liberation [thar pa] from saṃsāra must focus exclusively on 'study, contemplation and meditation' [thos bsam sgom gsum]. The mind of a true practitioner dwells constantly within the dharma. He or she should avoid straying into a state of distraction [g.yeng ba]. The moment he detects that he has strayed from the dharma, he should refrain from moving his body and from speaking. Only when his mind is once again focused on view, meditation and proper conduct should he act and speak. At all times he should be maintaining bodhicitta in his mind. This requires constant training and effort. However, achieving that level of commitment to the dharma is possible. A virtuous mindset can be learned and acquired. Even if you have an ordinary job you can still learn to focus your mind constantly on virtue.

If you learn to discipline your mind and infuse it with virtue you can become a good practitioner and eventually even reach liberation or enlightenment. When your mind is grounded in discipline you will be able to help yourself and others. If you let your mind be governed by afflictions, you will harm yourself and other people. Place your mind in the dharma. Constantly apply mindfulness and introspection. Check your mind from time to time to see whether it has strayed into distraction or whether it has remained focused on virtue. If you follow these instructions, you will swiftly become a very peaceful and composed person.

Text section 180 / stanza 41:

All practitioners who are diligent in meditation should immediately notice when they have fallen into distraction and ask themselves, "Where has my mind gone?" In this way they must bring the mind back and place it within their bodhicitta meditation. The nature of distraction is such that we only notice distraction after it has happened. The moment of distraction itself escapes one's notice. To become distracted is a characterisic of sentient beings [g.yeng 'gro ba sems can gyi mtshan nyid].

To be *diligent in concentration* [ting 'dzin brtson pa] means to 'concentrate the entire power of one's virtue' [dge ba'i shugs thams cad de la gtad dgos], to involve all the energy one can muster with body, speech and mind. Thus, a bodhisattva tries to remain undistracted from his meditation upon the precious bodhicitta at all times.

To overcome distraction, meditation teachers explain 'nine methods leaving the mind in peaceful abiding' [zhi gnas kyi bzhag thabs dgu] or 'the nine means of mental stillness' [sems gnas pa'i thabs dgu].[60] A beginner first learns 'to place his mind' [sems 'jog pa], which means to direct the mind toward a mental focus point [sems dmigs pa la gtad pa]. He meditates upon bodhicitta or concentrates on the visualization of the Buddha's transluscent body which he imagines to be sitting in the sky before him.

The second step in his practice is to try his best to maintain the continuity of this mental focus [dmigs pa de'i rgyun skyong ba]. This second stage is called 'continuous placement' [rgyun du 'jog pa]. But as much as a beginner in meditation may try, he will often forgets his mental focus and becomes distracted. Whenever he notices that he has slipped into a state of distraction, he will bring his mind back to the focus of his meditation. This third stage is called 'repeated placement' [bslan te 'jog pa]. In this way a beginner proceeds through nine stages training in mental stillness under the supervision of a qualified meditation master.

Beginners in meditation often feel that their distraction increased after they started meditating. This is not the case. Before beginning to meditate they simply did not notice the distracted and fickle state of their minds.

Text section 181 / stanza 42:

On three types of occasions a bodhisattva is allowed to neglect his controlled and contemplative conduct to some extent—at times of great fear, during celebrations and when performing great benefit for others. At these times he can do whatever he wants, whatever he sees fit to do, as long as it is in accord with bodhicitta.

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[60] 1) placing the mind [sems 'jog pa], 2) continuous placement [rgyun du 'jog pa], 3) repeated placement [bslan te 'jog pa], 4) intense placement [nye bar 'jog pa], 5) taming ['dul bar byed pa], 6) pacifying [zhi bar byed pa], 7) thoroughly pacifying [rnam par zhi bar byed pa], 8) focusing on one point [rtse gcig tu byed pa] and 9) placing in equanimity [mnyam par 'jog pa]. For further explanations, see *Gateway to Knowledge Vol. III*, pages 206-207.

At times of great fear, as when being chased by tigers and leopards, a bodhisattva is allowed to let go of his controlled and contemplative conduct and run for his life. Similarly, during great seasonal festivals[61] a bodhisattva is allowed to enjoy himself to some extent according to the rules of the day. For instance, although monks are generally not allowed to dance, during religious celebrations they perform spiritual dances, play ritual instruments and the like. Moreover, when a bodhisattva is performing great benefit for sentient beings, he may neglect his controlled conduct to some extent. In any of these cases, however, he should still apply mindfulness and introspection and ensure that he is not distracted from bodhicitta.

Generally it is said that discipline is more important than generosity. Therefore, when practicing generosity, one is not allowed to forsake one's discipline. On the other hand, when one practices discipline, one may temporarily forsake generosity. Patience is suprerior to discipline. Therefore, when practicing patience, one may temporarily forsake discipline. The transcendental perfections of generosity, discipline, patience, diligence, concentration and wisdom are taught in a sequence of superiority with the latter always being considered more profound than the former.

But when practicing great generosity, a bodhisattva may temporarily neglect the lesser trainings in discipline. He may wave his arms about, donate beer to lay people and so on. Generally, a bodhisattva's conduct should be tame and he should not make excessive use of his arms. Nor should he provide sentient beings with intoxicants. These are some of the lesser trainings in discipline. But when he is performing great acts of generosity, he is allowed to wave his arms to attract the attention of many people and to donate some alcohol to make them happy. At no time, however, may a bodhisattva forsake the important trainings in discipline.

Text section 182 / stanza 43:

Without completing work that has been undertaken, to have the habit of starting something new is a great obstacle for a practitioner. If you have considered seriously what you should do or if your master has told you to do something, then once you have begun the task, you should see it through to completion. For instance, having decided, "I will study and practice the Bodhisattva-caryāvatāra," you should exclusively focus on this task until you have truly understood the meaning and practice advice of this text. Interrupting your study and practice after a few weeks or months and turning to something else will prevent the qualities of the Bodhisattva-caryāvatāra from arising in your mind. Even when you have firmly decided to see a

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[61] *Seasonal festivals* [dus mchod] or offering celebrations to the three jewels [dkon mchog gi mchod pa'i dga' ston] are religious festivals that commemorate events of Buddha's life or the lives of great saints. For instance, the tenth day of every month is dedicated to the memory of Guru Rinpoche. The first to the fifteenth day of the first Tibetan month commemorates the time when Buddha performed miracles at Śrāvastī [mnyen yod]. On these occasions Tibetan monks perform ceremonies, 'spiritual dances' ['chams], carry statues of the Buddha in processions, and so on.

particular project through to completion, obstacles will arise. At these times it is crucial to stick to your firm resolve to complete the project and not to succumb to the obstacles.

Text sections 183-184 / stanza 44:

Thinking that it is sufficient to merely finish what one has begun is not correct. After one project is completed you should move on to the next. Khenpo Kunpal is here using the study of the Bodhisattva-caryāvatāra as an example. Once the practitioner has finished studying this text, he or she should continue his education with another treatise. By approaching all situations in life like this, you will successfully complete all your projects. Often people start too many projects simultaneously and never manage to complete a single one. As the Tibetan proverb says, only lift one leg at a time. If you try to lift both at once you will fall down. This means that two important projects cannot be completed successfully at the same time.

If you complete one project before embarking on the next, 'the secondary affliction of lacking introspection' [shes bzhin ma yin pa'i nye ba'i nyon mongs pa] will not increase. This affliction will prevent you from being aware of what you are actually doing. An individual who successfully accomplishes one project after another has a concentrated and focused mind. Being endowed with introspection [shes bzhin] he or she knows exactly what he is doing.

A systematic appoach is particularly necessary for studying and practicing the dharma. A skillful teacher presents the dharma systematically in order to truly transform their minds. Without such a structured approach, study and practice of dharma will not bring the desired results.

The Bodhisattva-caryāvatāra leads the student from developing conventional bodhicitta [kun rdzob byang chub sems] to the birth of absolute bodhicitta [don dam byang chub sems]. This text teaches all six perfections in a logical sequence. For a beginner, who has not properly developed conventional bodhicitta, studying and practicing the wisdom chapter would be useless. He or she will never realize the genuine view of emptiness and all his efforts will bring about at best a dry intellectual understanding.

The term *afflictions* refers to 'the six main afflictions' [rtsa ba'i nyon mongs pa drug / rtsa nyon drug] as well as to *the twenty secondary* or subsidary *afflictions* [nye ba'i nyon mongs pa nyi shu / nye nyon nyi shu].[62]

The six main afflictions [rtsa nyon drug] are: 1) ignorance [ma rig pa], 2) desire ['dod chags], 3) aggression [khong khro], 4) pride [nga rgyal], 5) doubt [the tshom], and 6) wrong views or beliefs [lta ba].

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[62] For a detailed discussion of afflictions see *Gateway to Knowledge Vol. II*, pages 121-139.

The twenty secondary afflictions [nye nyon nyi shu] are: 1) anger [khro ba], 2) holding a grudge ['khon 'dzin pa], 3) concealment ['chab pa], 4) spiteful anger ['tshig pa], 5) jealousy [phrag dog], 6) miserliness [ser sna], 7) hypocrisy [sgyu], 8) pretense [g.yo], 9) haughtiness [rgyags pa], 10) resentment [rnam par 'tshe ba], 11) lack of a sense of shame [ngo tsha med pa], 12) lack of embarrassment [khrel med pa], 13) dullness [rmugs pa], 14) agitation [rgod pa], 15) distrust [ma dad pa], 16) laziness [le lo], 17) heedlessness [bag med pa], 18) forgetfulness [brjed ngas pa], 19) distraction [rnam g.yeng] and 20) lack of introspection [shes bzhin ma yin pa].

Text section 185 / stanza 45:

Ordinary people enjoy ordinary conversation and not discussion about the dharma. At times at bodhisattva is confronted by *sick* [nad pa] or *old people* [rgas pa] who enjoy talking a lot. If the bodhisattva does not engage in a conversation with them simply because he rejects 'useless conversations', these people might become seriously disappointed. This would not be the correct way for a bodhisattva to behave, and therefore a bodhisattva must sometimes engage in *senseless conversations* ['brel med kyi gtam], in worthless chatter [ngag kyal]—one of the ten non-virtuous actions—in order make other people happy.

Similarly, at times a bodhisattva needs to accompany his friends to shows such as circuses, movies and so on in order to make them happy. On these occasions, the bodhisattva should take care not to become fascinated by these events. If a bodhisattva is attached to such *spectacles* [ltas mo] or conversations, it is not proper for him or her to participate in them. The motivation to become involved in such activities should be compassion rather than attachment. Pleasing the minds of others is virtuous. For this reason, lamas and other important people should freely give donations to the poor when they have the chance to do so, for instance when seeing beggars perform dances, songs and the like.

Text section 186 / stanza 46:

Bodhisattvas and teachers must guard themselves against improper behavior that causes others to lose faith. They should never absent-mindedly dig holes in the ground with a stick or their finger. They should not kill time by drawing patterns on the ground or plucking the grass just because they cannot keep their hands still. Such absent-minded behavior can easily harm or kill small insects. The moment a bodhisattva detects a tendency to such absent-minded behavior, he should recall the trainings as taught by the Buddha and immediately refrain from such actions. This kind of absent-minded behavior is a form of laziness, called 'the laziness of being attached to negative actions' [bya ba ngan zhen gyi le lo]. The main point here is to avoid pointless [don med] activities.

Though such absent-minded behavior constitutes only a small transgression of the bodhisattva's training, it nevertheless reflects an absence of mindfulness and introspection in the bodhisattva that might cause others to develop doubts about the

bodhisattva in particular and the teachings of the Buddha in general. On the other hand, when a bodhisattva maintains control even over such small matters as absent-minded behavior, his calm and tame demeanor will inspire faith in other.

Furthermore, if one allows even a small transgression to slip in, it might soon develop into a larger fault. This stanza does not imply that one will go to the lower realms merely because of drawing patterns on the ground. However, an overall lack of mindfulness and introspection can cause rebirth in the lower realms.

Text section 187 / stanza 47:

Before a bodhisattva engages in any action such as walking or moving his body, and before he starts to talk, he should first examine the motivation for engaging in this action. He should ask, "Why do I wish to go to that place? Why do I desire to talk about this and that?" Examining whether his motivation is virtuous or non-virtuous, he will engage only in virtuous activities with his body and speech. A bodhisattva is also called *the stable one* or 'the one firm in mind' [sems brtan pa]. Bodhisattvas only act in accord with virtue.

Everything defiling is suffering [zag bcas thams cad sdug mnga' ba]. 'Defiling bliss' [zag bcas kyi bde ba] is bliss that by nature impermanent and carries suffering [mi rtag pa dang sdug bsngal gyi rang bzhin]. Any form of defiling bliss eventually changes and becomes suffering. When defiling bliss has vanished, suffering is experienced, and the wish to remedy this suffering with the next form of defiling bliss arises immediately.

For instance, we may be sitting happily in the sun and enjoying a form of bliss that is defiling. After an hour or so the pleasant experience of sitting in the sun has disappeared and we immediately want to remedy this loss of defiling bliss by going into the house and having something to drink. After we have relaxed for a while with our drink, we feel like getting up and walking around. Whatever we do might give us a short experience of 'defiling bliss', but it soon changes into to a form of suffering. To remedy this suffering, we chase after the next form of defiling bliss. This pattern of pursuing defiling bliss and seeking to remedy suffering, the absence of defiling bliss, is often the real motivation for our actions.

Many people fail to grasp that the very nature of defiling bliss is suffering. They often blame their enviroment or the beings around them for their loss of defiling bliss. They simply do not realize that defiling bliss inevitably results in the loss of happiness, in an unhappy feeling. The nature of all sentient beings is that they want to be happy [bde ba thob 'dod pa'i blo] and that they have the wish to be free of suffering [sdug bsngal bral 'dod pa'i blo]. This basic pattern of human nature is a 'deceitful worldly phenomenon' ['jig rten g.yo ba'i chos].

Therefore, a bodhisattva must constantly examine his or her mind und understand the motivation behind his desire to do or say something. He should only engage in physical or verbal activities if he is sure that his motivation is truly virtuous. If a bodhisattva detects a non-virtuous pattern in his motivation, he must transform his

motivation [kun slong bcos] into virtue. He should not follow the pattern of pursuing defiling happiness and trying to escape suffering.

For example, we feel bored, empty and unhappy. We think, "Let's go shopping and buy a nice CD." Here the intention to leave the house and buy a CD is merely the wish to remedy a temporary suffering or sadness with the hope of getting something. In buying the CD one is actually buying a tiny defiling bliss, which again will not last long. The resulting loss of that happiness must then be remedied by another search for defiling bliss. This pursuit is a state of perpetual delusion that never leads to true happiness.

Text section 188:

If a practitioner is truly able to avoid even the most subtle aspects of *the twenty-seven gates that give rise to mistaken conduct* [nyes spyod kyi 'byung sgo nyi shu rtsa bdun po], he or she will be able to perfectly maintain the prātimokṣa precepts [so thar gyi sdom pa], the bodhisattva precepts [byang chub sems dpa'i sdom pa] and the secret mantra pledges [gsang sngags kyi dam tshig]. The twenty-seven gates that give rise to mistaken conduct are taught in the sūtra teachings but are necessary for the practice of tantra as well. Every practitioner must be very clear about the minor aspects of what to do and what to avoid. Actually, all practitioners should commit these twenty-seven gates to memory.[63] A tiny bit of corruption can bring down a practitioner's entire discipline, in the way as a government official who accepts a small bribe opens the door to accepting larger bribes.

If a practitioner is able to observe the twenty-seven key-points, he will have a very stable and peaceful mind that cannot easily be shaken by other people or by external circumstances. These key-points are called 'gates' because it is through these gates that potential trouble can enter a practitioner's mind. A good practitioner must guard these gates well. If you open any of these 'twenty-seven gates of mistaken conduct', you interrupt the stream of your practice of virtue, destroy formerly developed qualities and virtue, and prevent future qualities and virtue from arising.

Ordinary people believe that their mind becomes agitated, upset and unhappy due to the negative influence of other people. They cannot even see that in most cases they are agitating their own minds themseves. Other people might be an external condition [rkyen] that can give rise to negative patterns that lie dormant in our own mind. If we closely examine our own mind, we will see that all our afflictions and their causes [rgyu] are within the mind.

Stanzas 48-53 teach 'the twenty-seven gates that give rise to mistaken conduct' [nyes spyod kyi 'byung sgo nyi shu rtsa bdun po], which are: <u>stanza 48:</u> (1*) attachment [chags pa], (2*) anger [khro ba]; <u>stanza 49:</u> (3*) to be wild [rgod pa], (4*) mockery [ga zhar], (5*) pride [nga rgyal], (6*) self-infatuation [rgyags pa], (7*) exposing others' faults [mtshang

63 This is one of the typical examination questions at Śrī Siṃha University.

'bru ba], (8*) causing dissension [skyor 'byin], (9*) deceptive intentions [bslu ba'i sems]; stanza 50: (10*) praising oneself [bdag la bstod pa], (11*) disparaging others [gzhan la smod pa], (12*) insulting others [gzhan la gshe ba], (13*) causing quarrels ['gyed pa]; stanza 51: (14*) to desire gain [rnyed par 'dod pa], (15*) to desire respect [bkur sti 'dod pa], (16*) to desire fame [grags par 'dod pa], (17*) to desire servants and an entourage [g.yog 'khor 'dod pa], (18*) to desire (personal) service [rim gro 'dod pa]; stanza 52: (19*) wishing to give up (working for) the benefit of others [gzhan don yal bar 'dor ba 'dod pa], (20*) desiring to pursue personal welfare [rang don gnyer bar 'dod pa], (21*) wishing to have pointless conversations and conversations (that give rise to) attachment and aversion [don med chags sdang gi gtam smra bar 'dod pa]; stanza 53: (22*) being impatient [mi bzod pa], (23*) being lazy [le lo], (24*) being fearful ['jigs pa], (25*) being boastful [spyi brtol], (26*) talking nonsense [mu cor smra ba] and (27*) being attached to one's own group [rang phyogs la zhen pa].

Text section 189 / stanza 48:

My teacher Khenpo Pentshe [mkhan po pad tshe] never displayed any attachment or aversion to people. I never heard him utter an angry word to anyone nor did I never hear him express aversion against anyone. I neven even heard him say, "This person is a very dear friend of mine. He is a very good practitioner." Khenpo Pentshe always spoke positively about everyone in a general way.

A beginning bodhisattva must train in overcoming afflictions. Though this is a major task, one must start somewhere. What should a bodhisattva do when strong afflictions arise? When we recognize that we are falling under the power of attachment or aversion, we should immediately drop all our activities of body, speech and mind. We should not follow up on these afflicted thoughts; we should not utter a single word; and we should ensure that our body remains completely inactive. In short, we should remain still 'like a big tree' [shing sdong chen po bzhin du]. While your body and voice remain inactive, let your mind rest in a non-conceptual state [rtog med ngang].

Stanza 48 covers the first two of the twenty-seven gates that give rise to mistaken conduct, namely (1*) attachment [chags pa] and (2*) anger [khro ba]. (1*) At times your desire and attachment for something might be so strong that you simply must touch it, that you feel the need to own it and so forth. At that moment completely let go of all activities with your body, speech and mind.

(2*) At other times you are so filled with anger and hatred that you are about to kill somebody. Stop any physical activity right at the spot. Do not utter a single word. Do not think about the past, the present or the future, but let your mind rest in a non-conceptual state. If anger flares up again in your mind, consciously drop all thoughts and thought-activities and remain unmoving like a tree. To support your conscious act of letting go, you may breathe with the explanation 'Ha'. Totally disengage from the situation and from your body, speech and mind. The eighth chapter of this text, the chapter on concentration [bsam gtan le'u], teaches further methods how to overcome attachment. In order to overcome anger, study and practice the sixth chapter, the chapter on patience [bzod pa'i le'u].

Text section 190 / stanza 49:

Stanza 49 covers six further points of the twenty-seven gates that give rise to mistaken conduct, namely (3*) to be wild [rgod pa], (4*) mockery [ga zhar], (5*) pride [nga rgyal], (6*) self-infatuation [rgyags pa], (7*) exposing others' faults [mtshang 'bru ba], (8*) causing dissension [skyor 'byin] and (9*) deceptive intentions [bslu ba'i sems].

(3*) To be *wild*, 'agitated' or 'uncontrolled' [rgod pa] is a state of mind when you are not aware what your body, speech and mind are doing, particularly when your mind is distracted by the affliction of desire. That state often occurs when your become overly excited. In addition to the advice to remain still like a tree or like a corpse, further instructions for dealing this this tendency can be found in chapter four on heedfulness [bag yod], chapter five on introspection [shes bzhin] and in chapter eight on concentration [bsam gtan].

(4*) Mockery [ga zhar] means ridiculing others by play jokes on them or behaving strangely. Some people make jokes about or mock everything. They lack any sense of truth in regard to verbal communication. Mockery ['phya lad / phyar ka] also connotes an 'insult' or a 'put down' ['phya smod / smad ra / sma 'bebs]. The tendency to make jokes about others or to mock them is best overcome by practicing heedfulness [bag yod] and introspection [shes bzhin]. The moment you feel such a tendency arising in your mind, you should address it right away. If this tendency is arising very strongly, remain inactive like a tree.

(5*) Pride [nga rgyal] refers to the seven kinds of pride. Pride is created in regard to others [gzhan la ltos nas nga rgyal], while self-infatuation is created in regard to oneself [rang la ltos nas rgyags pa].

The seven kinds of pride [nga rgyal bdun] are: 1) the pride of thinking 'I' [nga'o snyam pa'i nga rgyal], 2) slight pride [nga rgyal tsam], 3) the pride of being greater or superior [che ba'am lhag pa'i nga rgyal], 4) the pride of pride [nga rgyal las kyang nga rgyal], 5) the pride of thinking, "I am only slightely lesser" [cung zad snyam pa'i nga rgyal], 6) false pride [log pa'i nga rgyal] and 7) manifest pride [mngon pa'i nga rgyal].

Among the seven kinds of pride, (1) 'the pride of thinking 'I' is nothing other than ego-clinging [bdag 'dzin]. It is the thought, "I am," "I exist," although in reality a personal identity does not exist at all. This kind of pride is a mere thought. (2) The second type of pride is the belief, "I am someone who is slightly special" [nga ma 'dra ba zhig yin]. (3) The third pride is to believe that you are superior to or greater than others [gzhan las nga yag gi yod]. You simple feel that you are better than other people. It is a haughty feeling of being greater than you actually are. This third form of pride is much more competitive ['gran zla] than the second form. The second type of pride is just a personal feeling of being special.

(4) The pride of pride is the thought, "Among others who are exalted, I am the most exalted" or "He has great qualities, but I have even more qualities than he has." A practitioner might think that he is the most exalted among all meditation masters; or a politician might think that he is the best among all politicians. (5) The fifth type of

pride is the thought, "I am not exactly as good as these people but I am only slighter less good. A practitioner might think that while he is not as good as Milarepa, he comes close. (6) False pride means to boast with something as a good quality when it is not good at all. For instance, "I am the best of all thieves" or "I am the greatest hunter in all of India." (7) Manifest pride is to believe that you have attained a special quality although you have not attained it at all. This is a deluded confidence. Although you are not at all a great scholar, you feel and believe that you are extremely learned. Although you are actually without qualities, it appears to you that do have (exceptional) qualities [so so la yan tan med na'ang yod snang shar 'ong gi red]. Whenever you notice that any of these forms of pride have arisen in your mind, stop all your activities, do not say a word and put your mind at rest in the non-conceptual state.

(6*) The five kinds of self-infatuation [rgyags pa lnga] are: 1) to be infatuated with your social status, caste or family background, 2) to be infatuated with your body [gzugs kyis rgyags pa], 3) to be infatuated with your youth [long tshos rgyags pa], 4) to be infatuated with your learning or erudition [mang du thos pas rgyags pa] and 5) to be infatuated with your wealth [nor gyis rgyags pa].

(1) Many people are filled with conceit about their class or social status. They believe that their social class or caste makes them automatically superior to others. (2) Extremely good-looking people are often filled with self-infatuation about their physical body. (3) Young people can easily become infatuated with their youth. (4) Many scholars have an inflated sense of self-esteem and are infatuated with their great erudition. (5) The rich feel special due to their wealth.

Whenever you detect any of these defects in your mind: when your mind is running wild, when you want to mock others, when you are is filled with pride and self-infatuation; at these times, do not move your body, do not say a word, let go off these mind states and remain completely inactive in body, speech and mind. Keep still like a big tree. If you allow any of these defects to govern your behavior, your speech or your thinking, you are hurting yourself and others.

Individuals who have a particular issue with pride and self-infatuation should in particular study and practice the teachings given in chapter nine of this text, the chapter on wisdom knowledge [shes rab le'u]. Try to be humble and natural. Do not develop an inflated sense of self-esteem. A practitioner may always rejoice in his or her innate bodhisattva qualities and conduct, but he should never become arrogant or proud about his good qualities.

When any of these 'twenty-seven gates of mistaken conduct' arise you must practice the instruction of "wiping the butter lamp clean while it is still hot" and "hitting the pig's nose with a pestle" as explained in text section 172. Annihilate negative thoughts and feelings as soon as they arise. Whenever these tendencies appear in your mind, do not act upon them with your body. Do not let them govern your speech and do not follow these thoughts with your mind. Remain inactive like a tree until these thoughts and impulses vanish. All practitioners must apply this technique of disengaging again and again. Only in this way can you break your habitual patterns.

Sāntideva was a yogin of the utmost simplicity who lived a renunciant's life. He had disengaged from all worldly concerns. If we want to become yogins and yoginis of simplicity, we should do our best to avoid these 'twenty-seven gates that give rise to mistaken conduct'. These teachings provide very precise instructions on how to disentangle ourselves from worldly life. We should carefully study all 'the twenty-seven gates' and understand how they are detrimental to ourselves and others. For as long as we are involved in these forms of mistaken conduct, we are depriving ourselves of the capacity to attain liberation, even though we are practicing the dharma. We are depriving ourselves of a good rebirth since we are continuously cultivating the seeds for taking rebirth in the three lower realms.

Text section 191 / stanza 49:

(7*) Exposing others' faults [mtshang 'bru ba / mtshangs brjod pa] means 'to expose the mistakes of others' [gzhan nor ba bstan pa]. Many people take great delight in exposing and proclaiming other people's shortcomings. Exposing the faults of our rivals ['gran zla] makes them look bad and ourselves look good. Many competitive people become quite skilled at publicly exposing the mistakes of others since they know that praising themselves does not make them look good. You must practice patience to overcome this tendency. All practitioners must guard themselves against exposing the faults of others. It sometimes appears that this tendency is a standard pattern of conversation among dharma practitioners.

(8*) Causing dissension [skyor 'byin] means 'to split people apart' [gzhan kha bral ba] as well as 'to make others depressed' [mi gzhan sems skyo ba byed pa], to displease the mind of another [gzhan sems ma dgyes pa byed pa].[64] This tendency can be overcome through the practice of patience.

(9*) Deceptive intentions [bslu ba'i sems] means to cheat, trick or deceive others. Such a negative frame of mind can only be overcome through heedfulness, introspection and wisdom-knowledge.

Text section 192 / stanza 50:

Stanza 50 covers four more points of 'the twenty-seven gates that give rise to mistaken conduct', namely (10*) praising oneself [bdag bstod], (11*) disparaging others [gzhan la smod pa], (12*) insulting others [gzhan la gshe] and (13*) causing quarrels ['gyed pa].

(10*) *Whenever I am inclined to praise myself* [bdag bstod pa lhur len pa] by clearly describing my own qualities or the qualities of those in my group; or whenever (11*) I want to *disparage others* [gzhan la smod pa nyid], meaning to destroy others by proclaiming their defects; or when I strike at others (12*) *with insults* [gshe bcas], with

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64 The term *to cause dissension* [skyor 'byin] can also be explained as 'to cause a repeated irritation' [skyor ba'i tshul gyis sun 'byin gtong bar], as 'pretense and deceit' [g.yo sgyu] and as 'insatiability' [chog mi shes pa].

harmful words, in answer to the harsh words [tshig rtsub] others have uttered about me; or when I (13*) *cause a quarrel* ['gyed pa], a fight among people by being myself confrontational in speech and actions: at all such times when my mind is imbued with these afflictions, I will remain still, like a tree, and will not act with my body, speech and mind.

In particular, the tendency to praise oneself can be overcome through the practices taught in chapter nine, the chapter on wisdom-knowledge, and in chapter six, the chapter on patience. The tendency to disparage others, to insult others and to cause quarrels can be counteracted by practicing the teachings on patience.

Text section 193 / stanza 51:

Stanza 51 covers five more points of 'the twenty-seven gates that give rise to mistaken conduct', namely (14*) to desire gain [rnyed par 'dod pa], (15*) to desire respect [bkur sti 'dod pa], (16*) to desire fame [grags par 'dod pa], (17*) to desire an entourage of servants [g.yog 'khor 'dod pa] and (18*) to desire (personal) service [rim gro 'dod pa].

A bodhisattva should not seek gain, respect and fame. (14*) To desire gain [rnyed par 'dod pa] means to strive for money or any kind of material wealth such as food [zas], clothing [gos] and riches [nor]. The desire for gain is often based on covetousness [rnab sems], the desire to own everything that one sees. A bodhisattva must avoid such a mindset at all times. (15*) To desire respect [bkur sti 'dod pa] is the wish to be treated with respect and honor. People with this tendency expect to have others offer prostrations to them, have others arrange comfortable seats for them and so like. At no time should a bodhisattva expect respect and special treatment from others. (16*) To desire fame [grags par 'dod pa] is the wish for public recognition and high positions. If one desires fame, one expects to be recognized and to well-spoken of wherever one goes. Some people spend their entire lives pursuing fame. This is an utter waste of time and energy.

(17*) To desire an servants and an entourage [g.yog 'khor 'dod pa] is the wish to have servants such as a house-maid, a cook, a driver, a secretary and so forth, as well as the desire for an entourage of students and followers [slob ma la sogs pa'i 'khor 'dod pa]. A bodhisattva should not desire any of these simply to make his life comfortable. If he involves friends and helpers in great dharma projects, then he may employ people but he should not do so for his personal comfort. A true bodhisattva should live alone, prepare his own food, clean his own room and thus be his own servant. A bodhisattva should not keep a personal assistant or attendent [zhabs phyi] to prepare his bed, cover him with a blanket and so forth. A servant [g.yog po] may be employed to work in the kitchen, prepare the food and so forth for the entire household.

(18*) To desire (personal) service [rim gro 'dod pa] means to desire a personal attendent or butler [zhabs phyi / rim gro ba] who will always take care of his master's personal requirements [bsnyen bkur]. Many spiritual masters have a personal attendant who washes their legs, help them dress and so on. Whenever a bodhisattva detects any desire for the abovementioned types of service in his mind, he should remain still like

a big tree and refrain from following up on such wishes, remaining inactive with his body, speech and mind. To overcome the tendencies listed in points 14*-18*, a practitioner should particularly study and practice the teachings given in the chapter eight, the chapter on and in chapter nine, the chapter on widom-knowledge.

Text section 194 / stanza 52:

Stanza 52 covers three more points of 'the twenty-seven gates that give rise to mistaken conduct', namely (19*) wishing to give up working for the benefit of others [gzhan don yal bar 'dor ba 'dod pa], (20*) wishing to pursue personal welfare [rang don gnyer bar 'dod pa] and (21*) wishing to have pointless conversations and conversations (that give rise to) attachment and aversion [don med chags sdang gi gtam smra bar 'dod pa].

(19*) Wishing to give up (working for) the benefit of others [gzhan don yal bar 'dor ba 'dod pa] means for instance to abandon teaching the dharma because it is too troublesome to deal with unfaithful students and the like, or thinking, "I could help these poor people with donations of food, but it is too much work." Being in a position to help others and failing to do so, violates the bodhisattva precepts. Never let the chance to practice any virtue, even a small one, go by. Never belittle the benefit of virtue. If you can safe a tiny insect from being crushed, then do it. Never give up helping other sentient beings. Whenever a thought arises that would lead you to avoid benefiting a sentient beings, abandon that negative frame of mind right away. To overcome such a tendency, practice the teachings on the benefits of bodhicitta as given in the first chapter of the Bodhisattva-caryāvatāra.

(20*) Wishing to pursue one's personal welfare [rang don gnyer bar 'dod pa] coincides with the wish to giving up working for the benefit of others. Wishing to pursue one's own welfare is a mere egotistical intention. Egotistical tendencies are overcome through the practice of wisdom-knowledge as taught in chapter nine of Bodhisattva-caryāvatāra.

(21*) Wishing to have pointless conversations and conversations (that give rise to) attachment and aversion [don med chags sdang gi gtam smra bar 'dod pa] means wishing to engage in any kind of non-virtuous talk such as telling lies [rdzun smra ba], sowing discord [phra ma byed pa], speaking harsh words [tshig rtsub], engaging in worthless chatter [ngag kyal] and so forth. If you recognize any desire to engage in such talk, drop everything and remain still like a tree. Furthermore, to overcome the tendency to speak in a non-virtuous manner, practice the teachings of the fourth chaper, the chapter on heedfulness and the teachings of this chapter, the teachings on introspection.

The story of Geshe Ben, as recounted by Paltrūl Rinpoche, tells how Geshe Ben, on a morning when he was expecting a visit from his benefactors, arranged the offerings on his shrine very neatly. However, when he examined his intentions, he realized that he was only trying to impress his patrons, that his intentions were not pure. Gathering a

handful of dust, he threw it on the offerings, scolding himself and saying, "Monk, stay right where you are and do not put on any airs."[65]

Text section 195 / stanza 53:

Stanza 53 covers the remaining points of 'the twenty-seven gates that give rise to mistaken conduct', namely (22*) being impatient [mi bzod pa], (23*) being lazy [le lo], (24*) being fearful ['jigs pa], (25*) being boastful [spyi brtol], (26*) talking nonsense [mu cor smra ba] and (27*) being attached to one's own group [rang phyogs la zhen].

(22*) Being impatient [mi bzod pa] means being unable to bear hardship. Impatient people cannot control their nervousness. They cannot wait, cannot stand in line, cannot bear having nothing to do, and cannot sit still for one moment. A practitioner must be able to bear hardships on the path to enlightenment. Impatience is overcome through practicing patience. Some people cannot take even the slightest inconvenience and cannot give up their comfort level even to a minor degree. Such people will eventually encounter great suffering.

A practitioner must learn to bear minor inconveniences and suffering and to give up his or her comfort zone especially in order to study and practice the dharma. Some people become discouraged if their teacher's dharma talk goes on too long. Some cannot meditate because their environment is not perfect. Other people cannot help those in need because it is too much trouble, and so on. Practitioners like this will not be able to genuinely practice the dharma in this lifetime. Therefore, a practitioner must train in bearing hardship for the sake of virtue. In order to achieve the great bliss of liberation and enlighthenment, a practitioner must give up some conveniences. In order to anihilate the great suffering of saṃsāra, a practitioner must be able to accept some suffering.

(23*) Being lazy [le lo] is the opposite of being diligent. Laziness is similar to an intoxicated mindstate as it is a mind without strength [shugs med pa] or joy [dga' ba med pa]. Laziness disempowers the mind and must be overcome by practicing the teachings on diligence from the seventh chapter of this text.

(24*) Being fearful ['jigs pa] in regard to emptiness is the feeling that one may lose one's identity within the recogniton of emptiness. The ego has a tendency to react with fear as a defend against dissolution within emptiness. Thus, ordinary beings often become frightened or defensive and generate doubts when they first encounter the teachings on emptiness. Ordinary beings may also experience fear and become frightened when they hear about the conduct of a bodhisattva, conduct which is difficult to perform [bya dka' ba'i spyod pa]. The bodhisattva conduct requires constant engagement in virtue, and for advanced bodhisattvas may require even self-sacrifice.

Fear disempowers the mind. Not only can prevent one from practicing the dharma, fear can prevent a person from accomplishing any kind of work. One's work can

[65] See Words of My Perfect Teacher, page 127.

suddenly seem to be so impossibly difficult that one avoids doing it. This kind of fear is merely a thought or an emotional state. When such fear arises in your mind, drop all activities, calm down and remain in the non-conceptual state. Rest immovable in body, speech and mind like a big tree.

To overcome fear, which might arise during one's practice of meditation, a practitioner one must practice the teachings of the wisdom-knowledge chapter. Practitioners who want to learn how to practice wisdom-knowledge must seek the personal guidance of a qualified meditation master.

(25*) Being boastful [spyi brtol] refers to arrogant and pretentious behavior such as acting as though one were a great yogin, a great scholar or a hero while in fact one is not like that at all. *Boastful* [spyi brtol] means 'to be over-confident' [ham pa chen po] and is considered *pretentious behavior* [pho tshod kyi bya ba].[66] To overcome this tendency, study and practice the teachings on heedfulness and introspection.

(26*) Talking nonsense [mu cor smra ba] or making nonsensical conversations [mu cor gyi gtam] means to engage in 'unrelated conversations' ['brel med gyi gtam], conversations that have has nothing to do with reality. Talking nonsense means saying things that lack any substance and basis [lung med khung med skad cha bshad pa]. It also means talking about things one does not know, such as teaching the dharma without having studied it and so forth. To overcome this tendency one must practice heedfulness, introspection and concentration.

Talking nonsense is 'worthless chatter' [ngag kyal], 'making pointless conversation' [snying po med pa'i skad cha bshad pa] or 'making an unrelated conversation' ['brel med gyi skad chad bshad pa], talking about something that has no relationship to the present situation.

Some commentaries describe that term as 'careless talk', 'talking without observing whether (what one says) is proper or not' [rigs mi rig la ltos pa med par byed pa'o]. Others interpret the term as 'using bad words' [tshig ngan pa can].

(27*) Being attached to one's own group [rang phyogs la zhen] refers to both worldly and spiritual attachment, to the thought, "Our group, school or religion is the best." Biased attachment like this is only overcome through practicing concentration and wisdom-knowledge.

A bodhisattva must be very careful not to develop attachment and clinging to his friends, followers, family members and even to his teachers. He should avoid praising his own group, school or religion and should not criticize other groups, schools or religions. Paltrül Rinpoche in particular advises practitioners to clearly distinguish *faith* [dad pa] and *biased attachment* [phyogs zhen]. Some students act as though they were utterly devoted to their teachers through a *display of pretentious faith* [dad mdog byed pa / dad pa yod mdog byed pa]. Statements such as, "Masters of my school are the best," do

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[66] See *gtsug lag 'grel chen*, page 187b (374): spyi tol means bad behavior [ngan pa'i spyod pa spyi tol].

not reflect genuine devotion and faith but are a mere display of pretentious faith, *biased attachment* and partiality [phyogs zhen].

Text section 196 / stanza 54:

A bodhisattva should constantly examine his or her mind to determine whether or not thoughts of pursuing afflictions and meaningless activities are arising. When he detects such thoughts, he must hold his mind steady and not allow such thinking to persist. Afflictions do not remain constantly in the mind. They arise and disappear again. Afflictions are impermanent. Even if the first onslaught an affliction might be very strong, after a while afflictions tire out. Afflictions are nothing to fear. By applying the methods taught in the Bodhisattva-caryāvatāra, they can be overcome. Whichever of 'the twenty-seven gates of mistaken conduct' might arise, do not allow them to continue but keep your mind focused on the sublime dharma at all times.

Text section 197:

Merely imitating others when staying in retreat is not adequate. You might accumulate some virtue by imitating the practice style of someone else, but you will never be able to reach liberation [thar pa] or omniscience [rnam mkhyen]. Dharma practice, especially when done in retreat, is only successful when it is endowed with the 'nine points of practicing virtue' [dge ba byed pa'i dngos po dgu], which are explained in stanzas 55-58:

Text section 198 / stanza 55

These 'nine points of practicing virtue' [dge ba byed pa'i dngos po dgu] are the following: Stanza 55: (1) To be very certain [shin tu nges pa], (2) to be highly devoted [rab tu dad pa], (3) to be firm [brten po], (4) to be respectful [gus pa] and endowed with politeness [zhe sar bcas pa], (5) to have a sense of shame [ngo tsha shes pa] and to be endowed with apprehension ['jigs pa dang bcas pa], (6) to be peaceful [zhi ba] and to delight others [gzhan dga' bar byed pa]; stanza 56: (7) to be not disheartened [mi skyo ba] and to be endowed with love [brtse ba dang ldan pa]; stanza 57: (8) to constantly maintain the thought that (all bodhisattva actions) are like an apparition, lacking an 'I' [sprul pa bzhin du nga med par yid 'di rtag tu gzung bar byed pa]; and stanza 58: (9) to think repeatedly about the attainment of supreme freedom [dal ba'i mchog thob yang dang yang du bsams pa].

Keeping these nine points of practicing virtue in his mind at all times, a bodhisattva's mind is *utterly unmoved* [rab tu mi g.yo ba] by influences such as negative friends or negative circumstances.

Śāntideva has thoroughly researched the vast Buddhist scriptures. His teachings on how to avoid non-virtue and on how to practice virtue are priceless and indispensible for a practitioner of the bodhisattva path.

Text section 198 / stanza 55:

It does not matter what kind of dharma one intends to practice, one must initially understand its beginning, its main part and its conclusion [sbyor dngos rjes gsum]. These three indispensible aspects of all dharma practice are called 'the three-fold excellence' [dam pa rnam pa gsum]: the excellent beginning, bodhicitta [sbyor ba sems bskyed dam pa]; the excellent main part, non-conceptual practice [dngos gzhi dmigs med dam pa]; and the excellent conclusion, dedication [mjug bsngo ba dam pa]. Each teaching that one practices must be embraced by these three excellent points.

For a beginner practicing with a pure motivation [kun slong], with bodhicitta, is most important. You should practice without being involved at all with afflictions such as anger, attachment and so forth. You should learn to check your motivation for practice. The moment you discover an impure motivation, you should correct this mistaken attitude, and should transform your motivation [kun slong bcos] into a proper one. In order to develop the proper motivation you should make many sincere aspirations [smon lam]. This is a very important point.

For genuine bodhicitta to be born [skye] it must first be intentionally created [bskyed] again and again. The practice of making aspirations is a supreme method to create [bcos thabs] bodhicitta. Through repeated aspirations such as the following bodhicitta will dawn in one's mind: "May I free all sentient beings from suffering and the causes of suffering and may I establish them on the level of complete and perfect enlightenment." This is why all practitioners of Mahāyāna open their practice with a combination of going for refuge and generating the bodhicitta of aspiration:

To the Buddha, the Dharma and the supreme assembly
I go for refuge until attaining enlightenment.
Through the merit of practicing generosity and the other (paramitas)
May I attain buddhahood in order to benefit beings.

sangs rgyas chos dang tshogs kyi mchog rnams la //
byang chub bar du bdag ni skyabs su mchi //
bdag gis sbyin sogs bgyis pa'i bsod nams 'dis //
'gro la phan phyir sangs rgyas 'grub par shog /

A complete beginner will not know how to undertake non-conceptual practice as the main part. Therefore, he or she should practice with one-pointed concentration [dmigs pa rtse gcig pa], free from any distraction, in a peaceful state of mind. It is important practice the dharma in a pure and lucid state of mind [sems dvang ma].

True non-conceptual practice is only possible after a practitioner has recognized he essence of his mind, the buddha-nature, emptiness. Only then will he be able to practice 'the wisdom that does not conceive the three factors' ['khor gsum mi rtog pa'i shes rab]. The three factors are object [yul], subject [yul can] and the action [bya ba] between them. The wisdom that does not conceive the three factors is the recognition of emptiness. Until reaching that recognition, you might embrace your practice with a conceptual understanding of emptiness [stong nyid rtsis gdab]: "All phenomena are

primordially empty and without any self-nature" [chos thams cad ye nas stong zhing bdag med pa'o].

At the end of the practice you should dedicate to all sentient beings the virtue and merit that you have gathered. Such a dedication serves to ensure that your spiritual merit and attainments will not become fettered by ego-clinging. You disown your own virtue and merit.

Imagine that you are combining all the merit you have gathered throughout your past, present and future lives. Further combine the merit that all buddhas, bodhisattvas, exalted beings and ordinary beings have gathered throughout the three times. Dedicate all this combined merit for the welfare of all sentient beings so that they may be free from suffering and the causes of suffering and that they may swiflty attain the level of complete and perfect enlightenment:

> By this merit may I obtain omniscience,
> Defeat the enemies of wrong-doings,
> And liberate (all) beings from the ocean of existence
> With its turbulent waves of birth, old-age, sickness and death.
>
> bsod nams 'di yis thams cad gzigs pa nyid //
> thob nas nyes pa'i dgra rnams pham byas shing //
> skye rga na 'chi'i rba klong 'khrugs pa yi //
> srid pa'i mtsho las 'gro ba sgrol bar shog /

Before entering into a meditation retreat, you should become knowledgable about how to generate bodhicitta at the beginning of each meditation session, how to undertake non-conceptual practice and how to dedicate the merit that you have accumulated through your practice at the end of each meditation session. Only when you clearly understand these three points, will your dharma practice lead to liberation [thar pa] and omniscience [thams cad mkhyen pa]. Simply practicing meditation or virtue alone can never result in enlightenment. But, even if we only practice meditation for five minutes, by embracing this practice with these three points, our short session will contribute to the attainment of liberation and omnsicience.

There are three kinds of virtue: (1) Virtue that concords with worldly merit, (2) virtue that concords with the attainment of liberation and (3) virtue that concords with the liberation of the greater vehicle, of Mahāyāna.

(1) Merely meditating or practicing any kind of virtue is called 'virtue that concords with worldly merit' ['jig rten gyi bsod nams cha mthun gyi dge ba]. This kind of virtue is the virtue of worldly people and leads to a rebirth in the three higher realms of saṃsāra.

(2) The followers of the vehicles of the śrāvakas and pratyekabuddhas practice the dharma based on renunciation [nges 'byung] and develop the wisdom that realizes the absence of a personal self [bdag med rtogs pa'i shes rab]. These practitioners accumulate

virtue that concords with the attainment of liberation [thar pa cha mthun gyi dge ba]. Through their dharma practice they will eventually reach the level of liberation.

However, virtue that concords with the attainment of Hināyāna liberation lacks the excellent beginning of bodhicitta, lacks the excellent main part—the full realization of both types of egolessness[67]—and lacks the excellent conclusion, of dedicating the merit for the attainment of enlightenment of all sentient beings. Concerning the excellent main part, the śrāvakas lack 'the wisdom that does not conceive the three factors' ['khor gsum mi rtog pa'i shes rab].[68] Concerning the excellent conclusion, Hināyāna practitioners dedicate their merit for their personal attainment of arhatship, unless requested by their sponsors to dedicate the merit for another purpose.

(3) The followers of Mahāyāna embrace their practice with bodhicitta, with the three excellences. In this way they accumulate 'virtue that concords with the liberation of the greater vehicle' [theg chen thar pa cha mthun gyi dge ba]. These practitioners traverse the path of the bodhisattvas and will eventually obtain the level of omniscience, of perfect enlightenment.

These distinctions are important to understand. Regardless of what kind of practice or virtue one might perform, without the three excellent points, that practice does not qualifiy as a Mahāyāna practice and therefore, it is needless to state that such practice also does not qualify as Vajrayāna practice or practice of the Great Perfection [rdzogs pa chen po].

Once you have clearly understood these three excellent points, when your mind is free from all doubts [the tshom] and misconceptions [log shes] about these three points, when you are *very certain* [shin tu nges pa] about them, then your meditation retreat will be successful. In addition to this, you must become knowledgable about all aspects of the practice you want to do retreat on. Do not leave anything unclear or vague. A practitioner who lacks wisdom-knowledge [shes rab] and certainty [nges shes] is like a person who cannot see. It is important to complete your studies through to the end [thos pas mtha' 'gyol byed pa] and to clear up your misunderstandings through contemplation [bsam pas sgro 'dogs gcod pa][69] and consultation with your teacher.

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67 The egolessness of the persona [gang zag gi bdag med] and the egolessness of phenomena [chos kyi bdag med].

68 The three factors are object [yul], subject [yul can] and the action [bya ba]. Only the wisdom that does not conceive the three factors can recognize true emptiness.

69 The Tibetan term sgro 'dogs can be translated as misinterpretation, misconception or exaggeration. In general, a misconception means to conceive something to be existent when it is not [med par yod 'dzin gyi kun btags]. A misconception can be a denigration [skur ba 'debs pa] or an exaggeration [sgro 'dogs pa]. To denigrate [skur ba 'debs pa] means for instance to state that a person who is endowed with qualities lacks them [yon tan yod pa la med par smra ba]. To exaggerate [sgro 'dogs pa] means for instance to state that a person who is free from defects possesses defects [skyon cha med pa la yod par smra ba].

Stanza 55 covers the first six of 'the nine points of practicing virtue', namely (1) To be very certain [shin tu nges pa], (2) to be highly devoted [rab tu dad pa], (3) to be firm [brten po], (4) to be respectful [gus pa] and endowed with politeness [zhe sar bcas pa], (5) to have a sense of shame [ngo tsha shes pa] and to be endowed with apprehension ['jigs pa dang bcas pa], (6) to be peaceful [zhi ba] and to delight others [gzhan dga' bar byed pa].

(1) To be very certain [shin tu nges pa]: To be very certain about the dharma, a practitioner must acquire 'the wisdom that arises from studying' [thos pa las byung ba'i shes rab] and 'the wisdom that arises from contemplation' [bsam pa las byung ba'i shes rab] before he or she tries to gain 'the wisdom that arises from meditation' [sgom pa las byung ba'i shes rab]. Before beginning the practice of meditation one must first study and contemplate the subject of meditation well.

(2) To be highly devoted [rab tu dad pa]: Whatever dharma one intends to practice, one must be entirely confident about its meaning [de'i don la yid ches pa] and must generate intense devotion [mos gus] and faith [dad pa], regarding it as a wish-fulfilling jewel. Faith is the source of all blessing and accomplishment [byin rlabs dang dngos grub thams cad gyi 'byung gnas]. A practitioner without faith is like a beggar, utterly impoverished.

(3) To be firm [brten po]: A practitioner of the dharma must be firm in his or her commitment to accomplish the dharma that he is practicing. Every set of teachings has its own set of precepts. These precepts help the practitioner succeed in his practice. Binding one's mind with precepts protects practitioners from the negative influences of circumstances and moods. Often external circumstances and one's personal moodswings are detrimental to dharma practice. If you maintain your precepts you will be strong enough not to succumb to circumstances and moods. To practice the Bodhisattva-caryāvatāra, you must receive the bodhisattva precepts. Having received the precepts, you must be *firm in your commitment* [dam bca' brten po] and should never stray from a frame of mind imbued with bodhicitta or from the bodhisattva trainings. Let the three jewels reside in the center of your heart, not at the periphery.

(4) To be respectful [gus pa] and endowed with politeness [zhe sar bcas pa]: *Your mind must be respectful* [sems gus pa] toward the dharma and your body and speech must *be endowed with politeness* [lus dang ngag gis zhe sar bcas pa] toward your preceptor [mkhan po], your master [slob dpon], your guru [bla ma] as well as to all sentient beings. It is said that paying respect to others prolongs one's own life. Being able to pay respect to your teachers and develop faith in them means that your are able to perceive their qualities.

(5) To have a sense of shame [ngo tsha shes pa] and to be endowed with apprehension ['jigs pa dang bcas pa]: In order to protect your bodhisattva precepts and your virtuous practice in general, *you must have a sense of shame in regard to yourself* [rang ngos nas ngo tsha shes pa] and *you must be apprehensive in regard to others* [gzhan ngos nas 'jigs pa dang bcas pa]. When a practitioner is apprehensive or fearful of his master's criticism, he will not engage in negative conduct and therefore will not violate his precepts. Thus, a sense of shame and apprehension helps a practitioner keep his precepts.

If a practitioner detects anger in his mind, he will feel ashamed of himself for allowing such a negative thought and emotion to arise. At the same time he knows that the buddhas and bodhisattvas, being endowed with higher preception, constantly gaze upon all sentient beings. In the face of their unhindered wisdom vision the practitioner fears contradicting their teachings by allowing negative emotions or thoughts to take root in his mind. Thus, shame and apprehensiveness arise in the face of the buddhas and bodhisattvas and help the practitioner to avoid dwelling in a negative mindset and committing negative deeds.

(6) To be peaceful [zhi ba] and to delight others [gzhan dga' bar byed pa]: Since a bodhisattva's body, speech and mind dwells at all times in virtue, he has control over his five sense organs[70] and his mind is *peaceful* [zhi ba]. A peaceful frame of mind is at the same time a virtuous frame of mind. Through his peaceful and tame conduct [zhi dul gyi spyod pa] a bodhisattva strives exclusively *to delight others* [gzhan dga' bar byed pa] and to prevent them from generating wrong views and disbelief about himself. Protecting the peace of his own mind allows the bodhisattva to be a perfect condition for bringing about happiness in the minds of others.

A practitioner must be able to control the gates to the five sense organs [dbang po lnga'i sgo sdom pa], in particular his eyes, ears and mind.[71] The eyes are the most important sense organ. The expression in one's eyes can easily hurt the feelings of other people. Our eyes reflect our inner state of mind. When we are angry we might look at others with expressions that are angry, displeased or indignant. Practitioners must also be able to control their ears. We should not pay any attention to whatever negative conversations we hear about ourselves. We should be strong enough to allow others to think and say whatever they want about us. That is their business not ours. We should not react to anything of the various things people might say about us.

The most important of all is for practitioners to control their minds. Beginners often report feeling unable to control their minds and sense organs. Paltrül Rinpoche considered this a way to belittle oneself. No one can control his or her mind from the very beginning. This requires constant training. With the proper instructions and great diligence, however, everyone will eventually succeed at controlling their minds and sense organs.

Text section 199:

While no one is without afflictions from the very outset, through the practice of dharma everyone can control his sense organs and attain realization. Controlling the sense gates [dbang po'i sgo bsdams pa] means to freely perceive all sense objects without

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[70] The five sense organs [dbang po lnga; skr. pañcendriya] are 1) eyes [mig gi dbang po; skr. cakṣurindriya], 2) ears [rna ba'i dbang po; skr. śrotrendriya], 3) nose [sna'i dbang po; skr. ghrāṇendriya], 4) tongue [lce'i dbang po; skr. jihvendriya] and 5) body [lus kyi dbang po; skr. kāyendriya].

[71] In this context mind [sems] refers to the organ of mind [yid kyi dbang po /yid dbang].

attachment or aversion [chags sdang med par]. Even individuals with very strong afflictions of desire, anger or ignorance can through training learn to control them.

Famous examples from the time of Buddha Śākyamuni of monks who overcame these three afflictions are Nanda, Subhūti and the younger Panthaka. Buddha predicted that all of them would completely overcome their particular affliction. Nanda's great affliction was desire [chags pa], Subhūti's great affliction was anger, while the younger Panthaka's affliction was ignorance.

Although Buddha's nephew, the handsome Nanda [gcung mdzas dga'], had serious problems controlling his desire for his beautiful wife, Buddha predicted that he would become foremost among those who could control their sense gates.[72] Since Nanda was so attached to saṃsāra Buddha took him to the hell realms and to the celestial realm of the Thirty-three [sum cu rtsa gsum gyi lha yul] to show him what karma he would face unless he learned to control himself. After this experience Nanda was able to overcome all attachment to his wife Sundarī [mdzes ma] and even to the most beautiful of all goddesses, and he became an arhat.[73]

At the time when Buddha was staying at the 'Grove of Prince Jeta' [rgyal byed kyi tshal], some meditators [bsam gtan pa] saw a garuda bird flying from one of the levels of Mt. Sumeru down to the ocean where it caught a naga baby and carried it back up the mountain. Just before the naga baby was eaten, it saw Buddha's śrāvakas traveling in the vicinity of Śrāvastī [mnyen yod] and a feeling of delight arose in its mind.

Being killed at this moment of delight by the garuda bird, the naga baby took rebirth in Śrāvastī [mnyen yod] as the son of a Brahmin with the name Bhūti ['byor ba]. The handsome child was named Subhūti [rab 'byor]. As he grew up, the power of his former karma caused him to become an extemely angry and aggressive person. His parents left him in the care of a sage [drang srong] and Subhūti stayed in a forest retreat [nags khrod] practicing austerities.

A god who had attained higher perception developed compassion for Subhūti, who was practicing these senseless austerities. The god appeared to Subhūti and extolled the qualities of the three jewels to him. Hearing this, Subhūti gained faith in the three jewels. Through his magical powers the god brought Subhūti into the presence of the Buddha. When he saw the Buddha, Subhūti experienced intense devotion and his anger disappeared. Hearing the teachings, he reached the level of a stream-enterer [rgyun du zhugs pa], took monk ordination, and later became an arhat after practicing the dharma.

As an arhat, he used his higher perception to examine where he had been born in former lifetimes. He discovered that he had been born for five hundred consecutive

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72 dbang po'i sgo bsdams pa rnams kyi mchog tu lung bstan to.

73 See the 11th story of Kalpalatā, page 460; *Heaven Tree*, pages 50-53; *Nāgārjuna's Letter*, pages 41-42; *Jewel Ornament* pages 388-392; *dad pa'i nyin byed*, pages 247-255; *sangs rgyas bcom ldan 'das kyi rnam thar*, pages 192-193.

lifetimes as a naga. He thought, "Through the power of my anger, I have been reborn five hundred times as a naga and have experienced great suffering." Seeing directly the defects of anger, from that time onward Subhūti remained on the genuine path, free from any afflictions.

Before he went begging for alms, he always examined whether or not his own conduct would cause any being to develop anger, even only a tiny insect. Thus, whoever encountered him would naturally feel happy. Though Subhūti was already an arhat, he continued to constantly tame his mind.

Subhūti also intended to benefit beings in various ways. Once he manifested five hundred garudas in the sky. The nagas became extremely frightened, but he comforted them through his loving-kindness. Later Subhūti manifested the body of a huge naga and frightened five hundred garudas. Again he comforted them through his loving-kindness. In this way Subhūti tamed five hundred nagas and five hundred garudas and became famous for his loving-kindness.

Buddha praised Subhūti as "the foremost among those who are free from afflictions," and explained further that at the time of the past Buddha Kashyapa, Subhūti had made an aspiration to free himself from afflictions. But because at that time he did not overcome his afflictions, did not control the sense gates, did not practice perfect virtue and because he acted with a mind full of anger, like a poisonous snake among the samgha of fully ordained monks, he was reborn as a naga. In this life he became an arhat because he kept perfect discipine. Moreover, due to the power of his former aspiration he became the foremost among those without afflictions.

Therefore, by constantly keeping in mind the karmic fruition of a hateful mind and verbal misconduct, we must eliminate all afflictions and in that way protect the mind of others through our perfect conduct.[74]

In the Prajñāpāramitā sūtras Subhūti is often mentioned as the one who asked Buddha questions. Sometimes, being inspired by the Buddha, Subhūti himself gave the teachings of Prajñāpāramitā.[75]

Cūḍapanthaka [lam phran bstan], also known as *the younger Panthaka* [lam chung pa / lam pa], was one of 'the sixteen elders' [gnas brtan bcu drug].[76] His brother, also called 'Panthaka' [lam bstan], the 'elder Panthaka' or 'Mahāpanthaka' [lam chen pa], was a member of this group as well.

Cūḍapanthaka was so dull that he could not remember any verses Buddha and his senior monks taught to him. Buddha told him to clean his fellow monks' shoes, while

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74 See *gtam rgyud*, page 645-648, dge slong rab 'byor gyi gtam rgyud.

75 See *Crystal Mirror Vol. VI* pages 200-201.

76 Both brothers were named 'the elder of the path' [lam chen pa; skr. Mahāpanthaka] and 'the younger of the path' [lam chung pa; Cūḍapanthaka] because their mother gave birth to them on the road, while she was trying to reach her family home. See *Anguttara-Nikāya, Bd. I*, page 45.

remembering the lines, "Get rid of the dust! Get rid of impurities!"[77] Once Cūḍapanthaka had mastered these two lines, Buddha told him that he should now clean the temple, while reciting these two lines. By following Buddha's practice advice he eventually gained profound insight and became an arhat. At that point, Buddha praised him and said: "The foremost among those who can change the minds (of others) is Cūḍapanthaka" [ston pas kyang sems bsgyur pa rnams kyi mchog ni lam phran bstan yin no zhes bsngags so].[78]

Text section 200 / stanza 55:

A bodhisattva will act in a peaceful and tame manner not for his own benefit but exclusively for the benefit of others, to make other people happy. Bodhisattvas' mind are peaceful [sems zhi ba], their speech is tame [ngag dul ba] and their bodies relaxed [gzugs po klod po] in order to protect the minds of others from generating wrong views about them. A bodhisattva is called a' dangerous', 'perilous', 'sensitive' or 'formidable object' [yul gnyan po].

If one approaches a bodhisattva with a positive mindset, great merit will be generated, but approaching a bodhisattva with negative mindset will lead to serious karmic consequences. Thus, bodhisattvas must do everything in their power to prevent other beings from developing even the slightest negative attitude toward themselves.

Text section 201 / stanza 56:

Stanza 56 covers point seven of 'the nine points of practicing virtue', namely (7) not to be disheartened [mi skyo ba] and to be endowed with love [brtse ba dang ldan pa]: A bodhisattva should *never be disheartened* [mi skyo ba] by the behavior of sentient beings, but must always be *endowed with love* [brtse ba dang ldan pa] toward them.

Ordinary beings [so so'i skye bo] are called *child-like beings* [byis pa] because they 'engage in pointless activities' [don dag med pa'i bya ba la 'jug pa], behaving as unwisely as children do. Each ordinary being has his or her own individual *wish* ['dod pa]. As a Tibetan proverb says: "Thirty people have thirty (different) wishes. Thirty dzos[79] have sixty horns" [mi sum cu la bsam pa sum cu / mdzo sum cu la rva co drug cu]. A bodhisattva should not let the various moods or the likes and dislikes of sentient beings influence his bodhisattva conduct. Some beings will be very delighted and happy to be in contact with a bodisattva, while othes will perceive the same situation differently and may even become upset and angry with the bodhisattva.

A bodhisattva who guides other sentient beings should never feel personally offended by their whims and moodswings. A bodhisattva simply knows that some people might like him while others will dislike him. And even those beings who initially like

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[77] rdul spang ngo dri ma spang ngo

[78] See *Tibetan Religious Art*, pages 98-102; *sangs rgyas bcom ldan 'das kyi rnam thar*, pages 290-291.

[79] A mdzo is a cross-breed between a cow and a male yak.

him, might change their minds and later develop a negative attitude toward him. He might have students who are very devoted to him for a while, but who later turn away. To be under the power of afflictions such as ignorance, anger, desire, jealousy and so forth is the underlying feature [gshis ka] of ordinary sentient beings.

It is crucial for a bodhisattva to be always open, warm-hearted and understanding, even toward those who criticize and slander him. He must understand that ordinary beings are naturally unstable and moody. He must be strong enough not to become disheartened and lose his resolve to persist in his bodhisattva conduct because some beings dislike him. If he allows himself to become depressed and disheartened due the whims of sentient beings, he is in danger of giving up his bodhisattva conduct, as is illustrated in the story of Śāriputra and Rangyal.[80]

A bodhisattva should view all sentient beings as his own children. Just as a mother never forsakes her children simply because they display moody behavior, a bodhisattva must observe the 'four dharmas of goodness' [dge sbyong chos bzhi]:

> Although accused, do not respond with accusation.
> Although attacked, do not respond with aggression.
> Although beaten, do not strike back.
> Although exposed, do not respond by exposing others.
>
> gshe yang slar mi gshe ba dang
> khros kyang slar mi khro ba
> brdegs kyang slar mi rdeg pa
> mtshang brus kyang slar mi 'bru ba'o

Not being in accord with worldly patterns and behavior is a sign of a good practitioner. As a bodhisattva you should strive to really be different that ordinary beings. Do not react in ordinary worldly ways when you feel threatened, accused, blamed, disliked or abandoned. When a bodhisattva feels depressed because ordinary beings do not appreciate his good intentions, he or she should immediately engage in any kind of practice that will raise his spirits. A bodhisattva should never allow his mind to be consumed by weariness and sadness [sems skyo ba] as this will only lead to discouragement, to a weakening in his bodhisattva resolve.

Always remember that ordinary beings are governed by suffering and fear. They are objects of our compassion. If they had no suffering or fear, beings would never say harmful things nor would they act in harmful ways. All beings' suffering and fear comes about because of holding on to a personal identity [bdag 'dzin]. Ordinary beings totally identify themselves with their feelings and emotions, verbalizing them and acting upon them.

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80 See text section 86 in chapter four.

When sentient beings behave in ugly and cruel ways, it is their personal suffering and fear that is forcing them to behave in such a self-destructive manner. They are helplessly trapped in their afflictions. When a bodhisattva experiences other beings' negative behavior, he should generate strong compassion toward them and make aspirations that they be liberated from the torment of their afflictions.

Text secton 202 / stanza 56:

(7) Thus, without being disheartened by the negative behavior of sentient beings, *be endowed with love* [brtse ba dang ldan pa]: A bodhisattva will always feel love, kindness and compassion toward sentient beings, even if they attack him personally. Sentient beings at times behave aggressively and are ungrateful toward a bodhisattva who has done them nothing but good. Knowing that sentient beings are under the power of afflictions, the bodhisattva nevertheless feels compassion [snying rje] and a love that wishes them happiness [bde ba ldan 'dod gyi brtse ba]. Especially, when being attacked or mistreated, a bodhisattva continues to make powerful aspirations [smon lam] for the welfare of that being. While ordinary beings usually react defensively when they are attacked with angry words and deeds, a bodhisattva reacts with love, compassion, patience and aspirations for the attacker. Since the bodhisattva is endowed with knowledge [shes rab] and wisdom [ye shes], he knows why ordinary beings behave so badly. This powerful combination of love and wisdom enables the bodhisattva to react to all situationa with compassion and loving-kindness.

Untamed sentient beings [sems can ma rungs pa] refers to those beings who cannot practice the sublime dharma [dam pa'i chos sgrub mi thub mkhan] because their minds are not yet mature [sems ma smin pa].

Text section 203 / stanza 57:

Stanza 57 covers point eight of 'the nine points of practicing virtue', namely (8) to constantly maintain the thought that (all bodhisattva actions) are like an apparition, lacking an 'I' [sprul pa bzhin du nga med par yid 'di rtag tu gzung bar byed pa]: This thought must be constantly maintain through mindfulness [dran pa] and introspection [shes bzhin]. At times a bodhisattva must engage in virtuous actions for himself such as studying the dharma, eating nutritious food and the like. At other times he or she engages in actions for others like expounding the dharma, giving donations and so forth. Regardless of what he does, he must perceive himself and his actions to be *like an apparition*, like 'a magical manifestation' or 'like an emanation' [sprul pa bzhin du].

A bodhisattva perceives himself to be a 'magical manifestation', an apparition. In this way he does not hold on to concepts like 'I' or 'mine'. He thinks, "The magical manifestation has done this or that." He does not think, "I have done this or that." In this manner he does not identify himself with his actions, but disowns them. This is called 'the yoga of illusory manifestation during the post meditation stage' [rjes thob sgyu ma'i rnal 'byor]. The bodhisattva perceives all objects to be illusory [yul thams cad sgyu ma lta bu] and himself to be an apparition [rang nyid sprul pa lta bu].

Whenever a bodhisattva engages in an action, he must constantly maintain this mindset. In all his activities he meditates on the eight[81] or twelve analogies of illusion.[82] Therefore, when he dies and takes rebirth again, this experience is for him like going from one garden to the next. Since he perceives life as an illusion and his body as an apparition, he is without fear. The last life, this life and the next are nothing but yesterday's, today's and tomorrow's dream. He has realized the illusory nature of all phenomena. He has recognized the essence of his mind, profound emptiness, the buddha nature. He has realized that his mind is without any 'ego' or 'identity' [bdag]. He has realized the absence of a creator [byed pa po] or god [lha chen] that has made phenomena and beings. He clearly perceives that both he himself and all phenomena are empty and without any identity [stong bzhin bdag med pa]. He remains in a state of space-like openness and freedom. He realizes that since all phenomena are primordially empty, they were never 'bound' [ma bcings pa] and therefore need not be liberated [ma grol ba].

Remaining in this recognition of ultimate truth [don dam gyi bden pa], he carries out his daily activities on the level of conventional truth [kun rdzob gyi bden pa]. Since he has recognized that all phenomena are primordially of the nature of emptiness [chos thams cad gyi rang bzhin ye nas stong pa nyid yin pa], he perceives all of saṃsāra as an illusion or an apparition. At the same time, however, he clearly sees that ordinary beings remain caught up in this illusion, taking the illusion of saṃsāra to be real. Motivated by compassion for sentient beings, he does everything in his power to awaken beings from this illusory dream, from their deluded perception ['khrul snang], from their ignorance.

A bodhisattva's recognition of emptiness and his boundless love and compassion are a natural unity. Even if we as beginning bodhisattvas have not yet genuinely recognized emptiness, we must already train in the perception of a bodisattva who has reached the first bodhisattva level. We should already think that all our actions are like the eight or twelve analogies of illusion. This conceptual perception of emptiness in itself brings great blessings for a beginning bodhisattva.

An advanced bodhisattva remembers how he previously held on to an 'identity' and to 'the reality of phenomena'. He also remembers the great suffering and fear that

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81 The eight analogies of illusion [sgyu ma'i dpe brgyad] are: 1) like an image in a dream [rmi lam gyi snang ba lta bu], 2) like the shape of an illusion [sgyu ma'i rnam pa lta bu], 3) like a visually distorted image [mir yor gyi snang ba lta bu], 4) like the shape of a mirage [smig sgyu'i rnam pa lta bu], 5) like the sound of an echo [brag cha'i sgra snyan lta bu], 6) like a gandharva city [dri za'i grong khyer lta bu], 7) like the image of a reflection [gzugs brnyan gyi snang ba lta bu] and 8) like an apparitional city [sprul pa'i grong khyer lta bu].

82 The twelve analogies of illusion [sgyu ma'i dpe bcu gnyis] are 1) illusion [sgyu ma], 2) moon in water [chu zla], 3) a visual distortion [mir yor], 4) a mirage [smig rgyu], 5) a dream [rmi lam], 6) an echo [brag cha / sgra brnyan], 7) a gandharva city [dri za'i grong khyer], 8) an optical illusion [mig 'phrul], 9) a rainbow ['ja' tshon], 10) a flash of lightning [glog], 11) a water-bubble [chu bur] and 12) a reflection in a mirror [me long nang gi gzugs brnyan].

resulted from deluded perception. To the same extent that a bodhisattva gains certainty about emptiness will boundless compassion for all sentient beings be born [rang nyid ji tsam stong pa nyid la nges shes skye 'ong na de tsam sems can thams cad la snying rje tshad med pa shar 'ong gi yod red]. A bodhisattva also remembers the kindness of the three jewels and the kindness of his root guru that made possible his recognition of profound emptiness. Thus, to the same extent that a bodhisattva gains certainty about emptiness will boundless faith and devotion in the three jewels and his root guru arise in him. Very extensive instructions on how to realize profound emptiness are given in the ninth chapter of the Bodhisattva-caryāvatāra, the chapter on wisdom-knowledge.

Actions free from misdeeds [kha na ma tho ba med pa'i dngos po / sdig pa med pa'i dngos po] refer to virtue [dge ba] or virtuous deeds [dge ba'i las]. The term here translated as 'misdeed' [kha na ma tho ba] actually means 'an unreported misdeed', 'a misdeed that has been kept secret', 'a misdeed that was left untold', literally, 'something that has not reached the mouth' and indicates something that is so embarrassing 'that it should not be spoken of' [kha nang la brjod mi rung ba].[83] Buddhist practitioners, particularly monks, must confess all their misdeeds by admitting them openly and spelling them out. Anything that is kept secret and not confessed will not be purified, and as it remains a misdeed, its karmic fruition will eventually ripen.

Misdeeds are of two types: 'misdeeds of violating a natural law' [rang bzhin gyi kha na ma tho ba] and 'misdeeds of breaking an established rule' [bcas pa'i sdig pa]. Violating a natural law means commiting any of the ten non-virtuous actions [mi dge ba bcu]. Breaking an established rule refers to breaking rules that were created by the Buddha for the saṃgha, like the rule against monks eating after midday.

Text section 204 / stanza 58:

Stanza 58 covers point nine of 'the nine points of practicing virtue', namely (9) *to think repeatedly about the attainment of supreme freedom* [dal ba'i mchog thob yang dang yang du bsams pa]: A bodhisattva must repeatedly contemplate the difficultly of obtaining the precious human body and must be firm in his or her resolve to makes this human birth meaningful. From time without beginning until the present we have obtained countless rebirths, have taken up various kinds of bodies. Throughout this endless chain of one rebirth after another, we have only rarely obtained the precious human body, endowed with the eight freedoms [dal ba brgyad] and ten advantages ['byor ba bcu].

Compared to the innumerable rebirths we have taken, the few times that we achieved a human body are insignificant. Since the dharma can be most easily practiced in a

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83 kha na ma tho ba, wrong doing, misdeed. The term translates the Sanskrit avadya meaning 'not to be praised', something which is disagreeable. This term refers to wrong-doings, bad actions, in general. The term does not have a sense of an 'especially' bad action but simply means any bad action, which, in the Buddhist sense is any action that produces karmic imprints for future suffering. As such it includes downfalls [nyes ltung] and negative actions [sdig pa].

human body, and due to the rarity of obtaining such a perfect opportunity, human existence is compared to a precious jewel. Based on this human body a diligent practitioner can attain supreme enlightenment. A practitioner must therefore view human existence to be as precious as a jewel [rin po che'i 'du shes]. However, human existence is only precious if we make proper use of it, if we practice the dharma. If we spend our lives exclusively on working, eating and sleeping, chasing after sense-pleasure, we have wasted a precious chance.

Thinking again and again about the rare *attainment of this supreme freedom* [dal ba'i mchog thob pa yang dang yang bsam pa] is the last of the nine points of practicing virtue [dge ba byed pa'i dngos po dgu po]. Bring to mind that we now have a unique chance to practice the dharma and reach enlightenment. Do not waste this opportunity.

A practitioner who constantly meditates on these nine points of practicing virtue will have a stable and unshakable mind that cannot be influenced by negative friends and bad circumstances. Therefore, a practitioner is advised to maintain a frame of mind imbued with these nine points of practicing virtue as stable and *utterly unmoved* [rab tu mi g.yo ba] as Mount Sumeru. A mind that is as stable as Mount Sumeru will not fall under the power of obstacles.

Text section 205:

The *discipline of practicing virtuous dharmas* [dge ba chos sdud kyi tshul khrims] means to accumulate any type of virtue. One reason why ordinary beings have great difficulty practicing the bodhisattva trainings is their strong attachment to their physical bodies. This attachment must be overcome.The methods for doing that are taught in stanzas 59 through 70. After this, one must become knowledgable in the proper way of efficiently practicing virtue. For someone who truly knows how to practice virtue properly, a single day of practice might be more efficient than one hundred days of improper practice. Stanzas 71-83 teach the methods for practicing properly.

Text section 206 / stanaz 59:

To the question, "Do you need a human body to practice the dharma?" the answer is, "Yes, you do need a human body." Though you need a human body, you do not need to be attached to it. Attachment to the body creates obstacles for the practice of virtue. Due to strong attachment to the body, the mind can easily becomes the servant of the body. However, it is not proper to make the maintenance of the body the main purpose of human life.

After reflecting well about the difficulty of obtaining the human body, someone might think that this human body must be held dear and treasured. However, we should not hold on to this body with a mindset of attachment [chags sems], as "my body". When we die and body and mind separate, the body may be thrown on a charnal ground, where vultures and other scavangers will come to greedily feed upon it, tossing its parts around carelessly. At that time our mind will not be at all upset with these scavangers because it no longer has any care or concern for this body.

Right now, on the other hand, we have a strong tendency to pamper our bodies. When the body feels hungry we serve it food. When it is thirsty we give it something to drink. If someone points out the slightest defects of our body, such as the shape of our nose and so forth, we become very upset and respond angrily. In fact we are extremely protective of our bodies.

This protective attitude toward our body is a *thought that must be overcome* [spang bya'i rnam rtog] by challenging it with a *remedial thought that cuts through holding the body dear* [gces'dzin gcod pa'i gnyen po'i rnam rtog]. Stanza 59 presents such a dispute between the mindset that is protective of the body and the remedial thought that cuts through such attachment. "Mind, when body and mind are separated in the future, you will not care if vultures eat it and toss it around. Then why do you care for that same body so much right now?"

Since at the moment after our death we have no attachment to this body, why should we be so attached to it right now? If we can cut through this overly protective attitude toward our body, then any hardship we experience when practicing virtue will no longer irritate us. Our mind will become strong and courageous in the practice of virtue and will not crumble when our physical comfort zone is threatened.

Text section 207 / stanza 60:

The human body by itself is just 'mindless matter' [sems med bem po], which has developed through the meeting of our fathers' sperm and our mothers' blood, that is to say the human egg. Though 'dualistic mind' naturally tends to identify itself with the body, the human body is actually only a temporary home for the mind. Since from time without beginning we have been taking rebirth in various bodies. Each rebirth ended with a separation of body and mind. Each time the body was left behind as dualistic mind took on a new body as its temporary home. Body and mind are not the same; they are different, two separate entities.

Body is 'material matter' [bem po] produced as a result of the sexual intercourse of our parents. Dualistic mind is cognizant and aware [sems gsal zhing rig pa] and is not the product of our parents. Attachment toward the body, the thought of treasuring the body [lus la gces 'dzin gyi rnam rtog], is produced by dualistic mind. Mind regards the physical body as 'Me' and 'mine'. A Buddhist practitioner must reflect upon this very carefully. "If body and mind are by essence different [ngo bo nyid kyis tha dad pa], then why do I cling so much to this body? How is the body useful for the mind? Can I carry this body into the next life?" The answer is "No, I cannot. Since body and mind are different, great attachment to the body is not appropriate and will only lead to suffering." Practitioners should talk to themselves like this, addressing their clinging and attachment to the body.

Text sections 208-209 / stanza 61:

In the discussion between 'the remedial thought that cuts through holding the body dear' and 'the thought that treasures the body', the latter might state that it needs the

body as a support where mind can abide. The answer to this reasoning is, "You foolish mind. If you need a support to abide in, then why do you not take something clean and fresh like a nice wooden form of the human body as your support? Why are you so attached to this particular unclean human body?"

The pure essence of what one has eaten [zas zos pa'i dvangs ma] is considered to be the nutritious part of one's food. When it is digested and has entered into the small and large intestines, it becomes a *decomposed and foul essence* [snyigs ma rul ba], food for *bacteria* [srin bu]. The pure essence [dvangs ma] of the food nourishes the body and the impure essence [snyigs ma] leaves the body through the anus.

Text section 210 / stanza 62:

Now the text teaches a meditation to overcome attachment to the body [lus gces 'dzin spang ba'i sgom]. For this purpose the practitioner will perform a mental autopsy on his body. With the sharp scalpel of his wisdom-knowledge [shes rab kyi mtshon cha] he will peel the skin from the flesh and take a close look. He will only discover that which is unclean, bad-smelling and very frightening. Next he will sever the flesh from the skeletal frame [rus pa'i dra ba].

Text section 211 / stanza 63:

A beginner in this practice should look up the layers and structure of the body in an anatomy book to be able to mentally dissect the human body down to the smallest parts. He should look to see whether or not he can find any desirable essence that provides a basis for the tendency to cling to the body.

In fact, this human body is by nature composed of thirty-six impure substances [mi gtsang ba rdzas so drug].[84] It has nine holes [bu ga'i sgo dgu][85] from which impurities can issue. With the the sword of wisdom-knowledge mentally dissect your body. Imagine that you are peeling off the skin and looking within at the flesh and the inner organs. Next cut away the flesh and inner organs and look at the bone structure, held together by tendons. Cut away the tendons, open up the bones and examine the bone marrow. If you look at all these individual parts of your body, the skin, the flesh, the organs, the

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84 1) hair [skra], 2) facial hair [kha spu], 3) teeth [so], 4) (finger and toe) nails [sen mo], 5) excrement [phyi sa], 6) urine [gcin], 7) sweat [rngul], 8) nasal mucus [ngar snabs], 9) tears [mchi ma], 10) saliva [mchil ma], 11) discharge (from eyes, ears and teeth such as tooth plaque) [dri ma], 12) skin [spags pa], 13) flesh [sha], 14) blood [khrag], 15) bones [rus pa], 16) body fat [tshil], 17) marrow [rkang], 18) nerves [rtsa], 19) tendons [rgyus pa], 20) lungs [glo ba], 21) heart [snying], 22) liver [mchin pa], 23) spleen [mcher ba], 24) kidneys [mkhal ma], 25) stomach [pho ba], 26) small intestine [rgyu ma], 27) large intesine [long ga], 28) colon [gnye ma], 29) urinary bladder [lgang ba], 30) body oil [zhag], 31) lymph [chu ser], 32) pus [rnag], 33) phlegm [bad kan], 34) bile [mkhris pa], 35) brain [klad pa], and 36) brain fluid [klad rgyas].

85 (1-2) The two eyes [mig gnyis], (3-4) the two ears [rna ba gnyis], (5-6) the two nostrils [sna bug gnyis], (7) the mouth [kha], (8) the anus [gshang] and (9) the urethra [gci lam].

bones, the blood, the pus, the intestine and so on, you will not find any attractive substance to feel attracted or attached to.

Text section 212 / stanza 64

If you, mind, have in this manner examined your body for many days, searching within it for a desirable and beautiful substance and not finding any, then why do you still guard this body with so much attachment? These contemplations are designed to overcome all attachment to the body. The only true purpose of the body is to be used as a vehicle for liberation [thar pa]. The body itself has no other purpose or value except to be used to practice virtue. When the Buddhist texts speak of the precious human body, this refers exclusively to a human existence that uses this body as a vehicle to reach liberation and enlightenment. The only reason for a Buddhist practitioner to maintain the body is in order to practice the dharma.

A true yogin or yogini does not care about his looks, but uses the body only as a support for practice. In order to maintain his precepts he has abandoned all attachment to his body [bslab pa bsrung ba'i phyir du lus la chags pa spong ba]. Ordinary worldly people who do not strive to maintain any precepts, on the other hand, have no reason to overcome attachment to their bodies. Therefore telling them to do so takes this teachings out of context, so that it becomes an 'unrelated teaching' ['brel med kyi chos], with no relevance for their lives. With no precepts to maintain, ordinary worldly people need not overcome attachment to their bodies. In general, when we study the dharma, we must understand the context and reason for any particular teaching we are practicing ourselves or explaining to others.

Text section 213 / stanza 65

The discussion between awareness wisdom [rig pa'i ye shes], the remedy that cuts through treasuring the body [lus la gces 'dzin gcod pa'i gnyen po], and a mind that treasures the body continues [lus gces 'dzin gyi sems]. Even if the mind that clings to the body has understood that the body is something impure and undesirable, it might persist in thinking, "I still need this body." The answer to that thought is, "No, mind, you do not need it at all as you cannot eat or drink it. The body has no use except as a vehicle for practicing virtue."

Text section 214 / stanza 66:

All these thoughts are aspects of mind-training [blo sbyong], thoughts to contemplate and meditate on. On the one hand [gcig tu na], since the body is impure, lacking any desirable essence, it need not be protected. On the other hand [nyis su na], however, protecting and maintaining the body for use as food for jackals and vultures can be considered suitable and logical. In any case, these are words of contempt [smad pa'i tshig] to be spoken to a mind that clings to the body [lus gces 'dzin gyi sems].

Text section 215 / stanza 66:

Having contemplated and examined the body as described above, the practitioner comes to understand that the body by itself has no meaning and no purpose [snying po ci yang med]. However, the body can be used to practice dharma and thus put to some good use. For instance, a wooden plank has no use by itself. If one has fallen into a pit, however, then such a plank can serve as the ladder to climb out. Similarly, having fallen into the pit of saṃsāra, we can use the body to help us emerge.

If you live your life simply to maintain your physical body, you are wasting your precious time. Ordinary worldly people spend their entire lives trying to stay alive, sustaining the impermanent body. There is no long-lasting benefit, no positive fruit or meaningful result to such efforts. This life always ends with the body's decay. Only if you use this human body to practice virtue, to reach liberation, have you found its meaning.

As human beings we are strongly attach to our bodies. Beginners should not try to unwind out of saṃsāra too abruptly. Merely changing your life-style radically does not in itself lead to a change of habitual patterns. Rather you should unwind gradually as your worldly patterns are transformed into dharma.

Khenpo Kunpal makes clear in his commentary that this advise pertains to all humans, no matter what their status in life may be. The phrase *high and low* [mtho dman] refers to officials [dpon po] and servants [g.yog po].

Text section 216 / stanza 67:

Think about how your life is approaching its end. As a human being you might live at most up to ninty or one hundred years. But eventually you will have to face death. Everything that is born will age, experience sickness, decay and eventually death. No one can reverse or avert this sequence. You are approaching death from the moment you are born.

Śāntideva describes the time of death as *the merciless lord of death* ['chi bdag brtse ba med pa]. There is no love or forgiveness in death. Death comes and you die. Your breath goes out and does not return. Your heart-beat stops. You must leave your body behind.

Text section 217 / stanza 68:

Eventually body and mind separate. The body remains behind as a corpse and the mind enters into the bardo, the intermediate state. Though you have spent your entire life caring for your body, eventually you will be separated from it. You mind seems unaware that your body inevitably is going to leave you. Why do you care for it so much? If your body is not going to continue to work for you, why should you continue to care for it? Workers are not paid when do not do their jobs.

Text section 218 / stanza 69:

A practitioner should avoid falling into the *two extremes* [mtha' gnyis], both 'the extreme of sense gratification' ['dod pa bsod nyams kyi mtha'] and 'the extreme of hardship and penance' [ngal zhing dub pa'i mtha']. A true practitioner only provides his body with food and clothing if it has served him well in practicing the dharma. This is like only paying employees for work they have actually done.

Worldly people use all their wealth and energy to care for their bodies. The object of their care and attention [dmigs yul] is to pamper the body. This is really not very wise. The human body is impermanent and will soon perish. A practitioner should pay sufficient attention to maintain it, but should not put excessive energy into pampering the body. A practitioner's objective [dmigs yul] is establish all sentient beings on the level of liberation and enlightenment, and he or she maintains the body for this purpose.

Paltrül Rinpoche himself only ate when he had practiced well. If he had a lazy day, he would not give any food, any reward, to his lazy body. He considered his body a mere vehicle on the path to enlightenment. If this vehicle did not move well toward enlightenment, he would not feed it.

Text section 219 / stanza 70:

A practitioner should likewise consider the body to be a boat, a support for traversing to the level of liberation and omniscience, and also for returning to saṃsāra as a bodhisattva in order to benefit sentient beings. A practitioner should maintain his body to the extent that it can serve this function.

The most *noble intention* [bsam pa bzang po] is bodhicitta, which includes bodhicitta of aspiration and bodhicitta of application. To commit oneself to the fruition, the state of perfect enlightenment, is called 'the bodhicitta of aspiration'.[86] It is the motivation: "I will liberate all sentient beings from their suffering and establish them on the level of perfect enlightenment."

To commit oneself to the causes of perfect enlightenment, the practices of the six transcendental perfections, is called 'the bodhicitta of application'.[87] This is the motivation to enter into the conduct of any of the six transcendental perfections: "In order to liberate all sentient beings from their suffering and to establish them on the level of perfect enlightenment, I will practice generosity, discipline, patience, diligence, meditation and wisdom-knowledge."

To actually practice the six transcendental perfections is the most *noble application* [sbyor ba bzang po]. Thus, practicing the noble intention of bodhicitta and the noble application of the six transcendental prefections, the bodhisattva will eventually reach enlightenment, buddhahood. At the time of buddhahood, the bodhisattva's human body will be transformed into the *body of the victors* [rgyal ba'i sku], into a buddha's

[86] 'bras bu la dam bca' ba smon pa byang chub sems

[87] rgyu la dam bca' ba 'jug pa byang chub sems

body [sangs rgyas kyi sku]. At this point, the bodhisattva's body has been transformed into a wish-fulfilling jewel [yid bzhin gyi nor bu], and has become a circumstance that brings happiness [bde ba bskyed pa'i rkyen] to any sentient being who sees, hears, remembers or touches it. A human body of flesh and blood [sha khrag gi lus] has been transformed into a 'non-defiling wisdom body' [zag med ye shes kyi sku] of a buddha, a body that displays a buddha's spontaneous [lhun grub] activities.

Text section 220 / stanza 71:

The following section, stanzas 71 through 83, entitled 'becoming learned in the methods of practice' teaches how 'to become learned in the methods of practicing virtue' [dge ba bsgrub pa'i thabs la mkhas pa], 'the method of practicing the dharma' [chos bsgrub pa'i thabs], 'the method of practicing the bodhisattva conduct' [byang chub spyod pa bsgrub pa'i thabs].

Body and speech must be regarded as the servant, while mind is the king. Mind must take control of body and speech. This teaching divides mind into two aspects [sems la rigs gnyis]: 'the mindset that must be overcome' [spong bya'i sems] and 'the remedial mindset' [gnyen po'i sems].

The mindset that must be overcome is a 'non-virtuous mindset' [mi dge ba'i sems]. The remedial mindset is a 'virtuous frame of mind' [dge ba'i sems]. This virtuous mind must put in charge of itself [rang dbang yod par gso dgos], must be empowered [nus pa yod par gso dgos]. Practitioners must give control over their body and speech to their minds and ground their minds in virtue [dge ba] and not in negativity [sdig pa].

This virtuous attitude is naturally reflected in a bodhisattva's face. When a bodhisattva encounters other people, he or she should always smile and avoid frowning or putting on the dark looks of repressed anger [khong khro grang mo]. He should be a helpful friend [bshes], a teacher and guide among sentient beings. He should a person everyone can turn to and rely upon. He should be *soft-spoken* [gsong por smra ba], meaning to speak in a noble manner [bzang por smra ba], to speak well [legs par smra ba], to speak softly ['jam po], peacefully [zhi ba], to speak pleasantly [yid phebs par smra ba], and to speak truthfully [bden par smra ba].

A bodhisattva should avoid any form of lying [rdzun], deception [g.yo] and pretentiousness [sgyu]. However, he should be careful to handle the truth in a way that does not hurt or upset other people, or make them angry. The main objective of a bodhisattva is to help other and to further their happiness. He should encourage harmony among people and should not divide them by repeating 'truthfully' every bad word or remark he has heard.

Text section 221 / stanza 72:

A practitioner should treat everything he uses on a daily basis, even *kitschen untensils*,[88] with heedfulness [bag yod pa], respect [gus zhabs] and in a peaceful manner [zhi ba]. When picking up or putting down things like chairs and cups, he should avoid making any noise. Never should he throw chairs and cups around. Such careless and inconsiderate [bab col du] behavior is unacceptable for a practitioner. He should treat things with the same respect and gentleness with which he treats human beings. If he behaves carelessly and noisily, he will disturb, irritate, shock or displease other people, possibly causing them to lose faith and trust in him as a practitioner and in Buddhism in general.

A practitioner's behavior should never upset other people. If people around a practitioner become upset and displeased with him, their negative state of mind will disturb his own mental peace. A good practitioner will treat all objects as if he has borrowed them from someone else. Thinking that even his own things do not belong to him, he handles everything without attachment and with great care and respect. Treating objects in this manner will directly benefit a practitioner's mind.

In particular a practitioner should refrain from making noise when living near yogins and yoginis who are practicing samadhi. A yogin in retreat is a sensitive or perilous object [yul gnyen po] since he is striving to attain enlightenment for the sake of all beings. To cause obstacles to such a practitioner by being noisy and careless in proximity to his retreat place can have dire karmic consequences.

Even when a practitioner opens a door, he should not do it violently, making loud noises that might frighten the people inside. On every level a bodhisattva strives to avoid causing others any harm or unpleasant feelings. A practitioner should never bang loudly at his teacher's door nor should he simply barge into the teacher's room. He should always respect the teacher's privacy and meditation, and only enter the room after being invited inside.

Never be pretentious and announce everything you do with a big proclamation. *Take delight in remaining humble* [gcom bskyungs dga' bar bya]. Practice without other people knowing what you practice and where you practice. Stay out of sight and remain low key. Humility is very important for a practitioner; it is an antidote to pride [nga rgyal] and the eight worldly concerns ['jig rten chos brgyad].[89]

A humble practitioner will not face obstacles to his dharma practice nor to his dharma projects. A practitioner who makes a public display of his practice has three immediate defects: 1) he attracts many obstacles, 2) he increases his arrogance and 3) he exhausts

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88 'Kitchen utensils' [snod spyod] include pots and pans [snod], knifes [khri] and other silverware, all things that are used in the kitchen [thab tshang nang la 'bad rtsol gtang gi cha lag].

89 The eight worldly concerns ['jig rten chos brgyad] are: (1) gain [rnyed pa] and (2) loss [ma rnyed pa]; (3) fame [snyan] and (4) disrepute [mi snyan]; (5) praise [bstod pa] and (6) blame [smad pa]; (7) pleasure [bde ba] and (8) pain [mi bde ba].

his formerly accumulated virtue and merit.[90] Many enthusiastic beginners annouce to everyone that they will soon begin a three year retreat. This announcement in itself often attracts so many obstacles that this person can never even start his intended retreat. Serious practitioners find it is best keep their practice unknown and hidden from everybody.

The dharma is the antidote to afflictions such a ignorance, anger, desire, pride, jealousy, stinginess and so forth. Many people who are consumed by these afflictions will naturally dislike the dharma. There are also numerous non-human spirits and demons whose minds are consumed by anger, jealousy and wrong views [log lta]. They enjoy causing trouble to people who try to practice virtue. A humble practitioner who remains out of sight and unknown to anyone does not provoke human or non-human hostile forces. While a practitioner need not fear hostile forces, neither should he provoke them by maintaining a high profile.

Text section 222 / stanza 73:

Generally speaking, people who make a lot of noise and fuss will not achieve their goal. A story tells of a crow and a cat who had a contest to see who was better at catching mice. The crow said, "I am the better hunter because I have four distinct features: I have sharp eyes, a sharp beak, sharp claws and I can fly through the sky. You cats only have claws." The crow flew into the air and cawed loudly, 'caw-caw', which translates into, "Everybody be aware, I am coming." All the mice immediately went into their holes and the crow could not catch a single one. Meanwhile the cat silently snuck up on a mouse and caught it easily. Because crows make so much noise they can never catch even a small animal alive, but must eat insects and carrion. The moral of the story is: those who make a lot of noice can only achieve small goals.

If herons, cats and thieves, whose minds are filled with afflictions, are so careful in accomplishing their tiny goals, how much more must practitioners and bodhisattvas take care to be peaceful [zhi ba], tame ['dul ba], heedful [bag yod], careful [gzab gzab] and humble [gcom skyung ba] in their conduct, since their goals are infinitely greater.

Stanza 73 clearly teaches that practitioners should be humble and low-key, displaying peaceful, tame and heedful conduct. Many great masters in India were so low-key in their conduct that until they displayed their enlightened qualities as siddhas, nobody even suspected that they were exalted beings or even practitioners. This was particularly true of Śāntideva himself.

Just as a cat moves carefully and heedfully while hunting, a bodhisattva, a follower of *the Sage* [thub pa] , the Buddha, must be infinitely more careful and heedful in his or her

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[90] Three causes destroy one's formerly accumulated virtue [sngar byas kyi dge ba zad pa'i rgyu gsum]: (1) to generate anger [khong khro za ba], (2) to feel regret about virtue [dge ba la 'gyod par byed pa] and (3) to boast with virtue [dge ba ngoms pa].

conduct to reach the goal of freeing all beings from suffering and establishing them on the level of perfect enlightenment.

Text section 223 / stanza 74:

A bodhisattva must also accept any piece of advice offered by the wise [mkhas pa], as well as by fools [sgug pa], with equal respect and politeness. If it the advice accords with the dharma he will follow it. If the advice is in contradiction to the dharma, he will still treat the person who has given the advice with respect, but simply will not follow it. Never would a bodhisattva become angry with a worldly person for giving him worldly advice that does not accord with the dharma. In this manner a bodhisattva regards everyone as his teacher.

A bodhisattva should never become arrogant and think, "I know the dharma and no person except my own teacher should give me any advice." This is an extremely stupid attitude that does not accord with the bodhisattva trainings. Most people hate being given advice they did not ask for. However, a bodhisattva rejoices in receiving such advice and admonitions. One parents in particular keep giving advice to their children even after they have grown up. A bodhisattva should never scold or become angry with his parents for giving him advice. He should always treat his parents with utmost repect and thank them for their advice, even if the advice is completely contrary to the dharma. In this case he simply does not follow the advice.

Always be a student of everyone who gives you any advice, of either temporary or long-term benefit. Temporary ['phral du] benefit refers to any advice that helps you in this life, and long-term [yun du] benefit is any advice that helps you in your future lives. Treasure most any advice that inspires you to practice virtue, to proceed on the path to liberation [thar pa] and omniscience [thams cad mkhyen pa]. All situations and every person a practitioner comes into contact with should be regarded as a potential teacher. Such an attitude is reflected in statements of great masters who have said, "All phenomena and existence are my teachers."

A bodhisattva must be skilled in admonishing others to virtue.[91] He or she must tell others to give up negative deeds [sdig pa] and to practice virtue [dge ba]. He should cause others to practice the path, the three trainings [lam bslab pa gsum bslab pa],[92] and to study the statements, the tripiṭaka [lung sde snod gsum la slob gnyer].[93] A bodhisattva

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[91] To admonish others [gzhan la gzhen bskul 'debs] means 'to admonish others to virtue' [gzhan la dge bskul byed pa], to teach to others the proper manner of practicing virtue' [gzhan la dge ba sgrub stangs bslab pa].

[92] The three trainings [bslab pa gsum] are: (1) the training in discipline [tshul khrims kyi bslab pa], (2) the training in samādhi [ting nge 'dzin gyi bslab pa] and (3) the training in wisdom-knowledge [shes rab kyi bslab pa]. The three trainings are called the 'teachings of realization' [rtogs pa'i chos].

[93] To study [slob gnyer / blo sbyong byed pa] the tripiṭaka includes studying: (1) the vinaya piṭaka, 'the basket of discipline' ['dul ba'i sde snod]; (2) the sūtra piṭaka, 'the basket of

would never pressure others to virtue, but out of the goodness of his heart he will skillfully admonish others to virtue.

Through his dharma practice a bodhisattva has gained conviction about the dharma in his own heart. It is said that if a person has liberated his own mind through realization he is able to liberate the minds of others through his compassion [rtogs pas bdag rgyud sgrol na thugs rjes gzhan rgyud sgrol thub pa]. To the same extent that one has gained a heartfelt convicition about the dharma is one able to teach the dharma to others. To teach the dharma without heartfelt conviction is useless and even harmful. If you teach the dharma and other people become upset and displeased with your manner of teaching, then this is a sure sign that you lack true conviction in your own heart. A qualified teacher is someone who has gained not only conviction about the dharma, but who has gained profound insight and realization.

Text section 224 / stanza 75:

Praise *all those who have spoken well* [legs par smras pa thams cad], that is to say all who have spoken words of truth [bden tshig smra ba], who have given you some good advice [bslab bya yag po]. Respect and praise the qualities of these persons and never criticize them by saying that they are unqualified to lecture you. Please them by saying, "You have spoken well and have really benefitted me."

Regard everybody who teaches you even four lines [tshig bzhi pa'i tshigs su bcad pa gcig] of advice or a single stanza of dharma as your teacher, and treat that person with respect. Someone who as given you a good piece of advice that actually serves as an antidote to your afflictions has been blessed by the Buddha and deserves your respect. Regard what that person has told you as no different from what the Buddha himself said. Regardless of who you receive teachings or advice from, praise these people and what they have said with the words, "Well spoken" or "Excellently spoken" [dge bar gsungs so]. While a bodhisattva directly requests teachings only from his or her personal teacher, when he receives unrequested teachings and advice, even from ordinary people, he will respect what these people have told him. He would never say, "I am a Buddhist practitioner and a bodhisattva. Who are you to teach the dharma to me?" In the same way, always be grateful if someone speaks words of the dharma to you.

Text section 225 / stanza 76:

Some people do not like to be praised openly and directly for the good things they have done because they perceive such praise as flattery. To prevent praising those who have performed virtue from becoming 'the seeking of favors through flattery' [kha gsag], praise people's qualities to others in a *discreet* or indirect *manner* [lkog na'ang]. To

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discourses' [mdo sde'i sde snod] and (3) the abhidharma piṭaka, 'the basket of the doctrine' [mngon pa'i sde snod]. The tripiṭaka is called the 'teachings of the statements' [lung gi chos].

the extent you praise the qualities of others, you own fame and reputation will spread. Praising others is practicing rejoicing [rjes su yi rang] in the qualities and good deeds performed by others. Since rejoicing is the perfect remedy for jealousy [phrag dog gi gnyen po], praise the good qualities of others, either openly or discreetly. This part of a bodhisattva's practice leads to great merit [bsod nams].

A bodhisattva must be supportive and approving even when other people praise the qualities of individuals he personally dislikes. He must even practice rejoicing in the qualities of his enemies. Even if people the bodhisattva personally dislikes are praised although they actually lack the qualities they are praised for, the bodhisattva should never contradict such praise. He should not say, "No, that is not true. That person has none of the qualities you have just mentioned. That person is no good at all."

The bodhisattva's enemy might be a close friend of someone else. If that friend praises the qualities of the bodhisattva's enemy to the bodhisattva's face, the bodhisattva must support that person's pure perception about the enemy, even if the pure perception is utterly baseless. The bodhisattva must utter at least a few affirmative words like, "That is really wonderful." A bodhisattva should never destroy someone else's pure perception [dag snang], faith [dad pa] or virtuous intention [dge ba'i sems]. Doing so is a very serious misdeed.

If someone speaks about the bodhisatva's own qualities either directly to his face or indirectly, the bodhisattva must guard himself against becoming proud. He must understand that the other person is endowed with pure perception, that he has the merit to see the bodhisattva's good qualities. Therefore, the bodhisattva rejoices in the other person's pure perception when his own qualities are being praised.

Text section 226 / stanza 77:

Everything that sentient beings do aims for their personal happiness. Sentient beings, insects and even bacteria all run toward happiness. Regardless of what kind of project or action human beings undertake with their body, speech or mind, it is all designed to overcome suffering and to obtain happiness for themselves.

Everything a bodhisattva does aims at the happiness of others. When others are happy he is also satisfied [gzhan sems dga' bas rang sems dga' ba]. Such satisfaction is priceless. When a bodhisattvas sees or even hears about the qualities of others, he not only praises them but also generates sincere joy about it from the depth of his heart.

Bodhisattvas can appropriately enjoy this kind of joyful satisfaction [dga' ba'i bde ba], which comes about effortlessly. Bodhisattvas rejoice [rjes su yi rang ba] in the qualties of others without any jealousy [phrag dog med pa]. All ordinary sentient beings are chasing after their individual happiness, but bodhisattvas do not need to seek personal satisfaction, as their personal happiness arises from rejoicing in the happiness and good qualities of others. When someone rejoices from the bottom of his heart in the happiness of others, he will directly experience the same happiness that others experience. It is entirely proper for a bodhisattva to enjoy this satisfaction of rejoicing in the happiness [bde ba], the qualities [yon tan] and the merit [bsod nams] of others.

From now on train your mind in this manner: "I will sincerely rejoice in the virtue, merit and good qualities of others."

Text section 227 / stanza 78:

Rejoicing in other people's qualities in this way leads to no loss or disadvantage but only increases one's happiness. When you really know how to rejoice in the qualities of other people, you have constant access to a happiness that will never be lost or diminished. At any given moment you are free to rejoice in other people's qualities, accomplishments, riches and wealth. The moment you do that, your mind will naturally experience a joyful satisfaction. In addition, this practice of rejoicing will lead to a very happy rebirth in the next live and the ones thereafter.

On the other hand, if you feel jealousy, aversion or competiviteness about the qualities and riches of other people, your own qualities [yon tan], virtue [dge ba], merit [bsod nams] and joy [dga' ba] will be destroyed and you will suffer the consequences of your bad intentions in the future. *Bad intentions* [bsam ngan] are like a poisonous *weapon* [dug gi mtshon cha] that *turns toward oneself* [rang la 'khor ba]. Therefore, never fall under the power of negative intentions, anger [zhe sdang], jealousy [phrag dog] or a competitive mindset ['gran sems].

If you see people suffering and in misery, develop compassion [snying rje] and make aspirations [smon lam] for their welfare. If you see a person endowed with great happiness, qualities or merit, practice boundless rejoicing [dga' ba tshad med]. Even ordinary people, when they see something beautiful like a flower, become happy as soon as they notice the beauty of the flower. In the same way, if you look at other people's beautiful side, at their qualities and goodness, and rejoice in this, such a positive outlook will constantly bring happiness to your own mind.

Text section 228 / stanza 79:

In general, when talking, a bodhisattva's speech must be endowed with the following qualities: agreeable [yid phebs pa] and harmonious [mthun pa], consistent ['brel ba], with a clear meaning [don gsal po], pleasant [yid du 'ong ba], beings unbiased toward one's own group [rang phyogs la chags pa spangs pa / rang bstod spang ba], bearing no aversion to other groups [gzhan phyogs la zhe sdang spangs pa / gzhan smod spang ba], gentle ['jam pa] and moderate [ran par smra ba].

To speak *agreeably* [yid phebs par smra ba] means to talk in a way that accords with other people's minds [gzhan sems dang mthun par smra ba], to match their point of view. Adjust to your style of talking so that it accords both with persons who are inclined to virtue as well as with those who are inclined to non-virtue. You must speak differently to a hunter who enjoys killing sentient beings than you would speak to a practitioner who has vowed to abstain from taking life.

Were a bodhisattva to directly confront a hunter with the statement, "You should not kill sentient beings" or "Killing sentient beings is bad," the hunter would only become

upset and the bodhisattva would have closed the door on that person. Rather, the bodhisattva should skillfully adjust to other people's viewpoints and inclinations in order to skillfully lead them to virtue. In order to do that, the bodhisattva must guard his own mind through introspection. Only when a bodhisattva has developed the skill of speaking agreeably can he really affect the minds of others in a positive way.

A bodhisattva should speak *with consistency* ['brel ba]. What he says in the evening should not contradict what he has said in the morning. When he speaks with consistency others will perceive him as being convincing and trustworthy [yid ches su rung ba].

Bodhisattvas should speak *with clear meaning* [don gsal po] so that people easily understand what they want to say. There should be no room for doubt. Many people cannot convey what they intend to say.

A bodhisattva should speak in a friendly and *pleasant* way [yid du 'ong ba] so that people feel happy and delighted when they talk with him. Bodhisattvas can even use humor to make people happy.

A bodhisattva should not speak in a way that will give people the feeling he is *biased toward his own group* [rang phyogs la sems chags pa], religion, school and so forth. He should not talk in a way that gives people the idea that he harbors aversion against any group, religion, school and so forth of others [gzhan phyogs la sdang ba]. He should always talk in a very *gentle* tone of voice [skad kyi gdangs 'jam pa] and in *gentle* manner [bshad tshul 'jam pa]. His general manner of talking should be *gentle*, not loud or offensive.

Finally, a bodhisattva should speak *in moderation* [ran par smra ba], meaning he should not talk so much that he exhausts people with long speeches. Nor should he be closed-mouthed and unwilling to speak at all. Moreover, he should not speak too quickly nor too slowly.

As practitioners we should try to follow these guidelines in all conversations in our daily lives. Abiding by these guidelines, one's mind will become focused, peaceful and undisturbed and one will naturally never upset the minds of other people. This manner of talking is another skillful means to protect the peaceful and virtuous integrity of one's both own mind and the minds of others.

If you want to attain the precious state of buddhahood, you must protect your trainings [sangs rgyas kyi go 'phang thob pa'i phyir du bslab pa bsrung dgos]. If you want to protect your trainings and precepts, you must protect your mind [bslab pa bsrung ba'i phyir du sems bsrung dgos].

Text section 229 / stanza 80:

Having explained the proper manner of talking with people, Śāntideva now explains the proper manner of looking at other people. Buddhism teaches many different ways of looking [mig gi lta stangs].

A bodhisattva looks at sentient beings with appreciation of their kindness [bka' drin]. At the beginning, sentient beings are the object for the bodhisattva's development of bodhicitta. Based on sentient beings, the bodhisattva is able to expand his mind beyond the narrow confines of his egotistical aims. He is able to generate the bodhicitta motivation, "I will free all the boundless and innumerable masses of sentient beings from their boundless suffering and establish them on the precious level of awakening, of unsurpassable happiness" [mtha' yas pa dang grangs med pa'i sems can thams cad sdug bsngal mtha' yas pa dang bral te bde ba bla na med pa sangs rgyas kyi go 'pang rin po che la 'god]. This is only possible due to the kindness of sentient beings since they serve as the object of his bodhicitta practice. Without sentient beings, the bodhisattva could not develop bodhicitta.

On the next level, the bodhisattva practices the six transcendental perfections based on sentient beings. The bodhisattva practices the bodhisattva conduct of gathering the two accumulations of merit [bsod nams kyi tshogs] and wisdom [ye shes kyi tshogs]. Sentient beings are the ground on which a bodhisattva develops his or her qualities. And eventually, when a bodhisattva has attained enlightenment, his field of activities is the totality of all sentient beings. This shows that a bodhisattva is always connected to sentient beings, from the moments of embraking upon the path until reaching compete perfect and perfect enlightenment.

Thus, acknowledging the kindness of sentient beings, the bodhisattva gazes at sentient beings with love, just as a mother looks at her child. He will never look at sentient beings with a *hateful glare* [mig sdang byed pa].

As a practitioner you should always look at sentient beings *candidly* [drang], with a positive and loving motivation in your heart. *Candidly* means with an unwavering gaze that results from a mind that does not waver [sems g.yo med], flinch or falter [sems 'khyog po ma yin par] in its determination. A 'stable mind' means a mind that does not 'move' [g.yo] toward any biased view, that does not give preference to one group of people over another.

Treating sentient beings with loving-kindness [byams pa] is a source of inconveivable merit. Let the loving-kindness that you feel in your heart toward all sentient beings be expressed in the way you act, the way you talk and the way you look at people. Again and again recall that all sentient beings are endowed with buddha nature. Remember that they have all been your mothers in former lifetimes. For these reasons, treat all sentient beings with respect and love.

Text section 230 / stanza 81:

If we intend to practice any kind of virtue in a powerful manner, there are a few key-points, a few special features [khyad par], that we should know. Without knowing these key-points, our virtuous practice of the dharma will produce no results.

(1) The key-point concerning time [dus kyi khyad par]: This means that any virtue you practice must be practiced continuously [dus rtag par] and uninterruptedly [rgyun chad med pa / rgyun chags pa].

(2) The key-point concerning motivation [bsam pa'i khyad par / kun slong gi khyad par]: This means to practice virtue with a strong motivation and a strong determination. Any kind of virtue must be practiced with strong *passion* [mngon zhen], or with 'a powerful and earnest wish' ['dun pa shugs drag po], a *passion* whereby one commits repeatedly, "I will do this" ['di bya dgos snyam nas yang yang yi dam du byas pa'i mngon zhen].

(3) The key-point concerning the remedial force or antidote [gnyen po'i khyad par]: This means to apply the six transcendental perfections as the antidotes to affliction [nyon mongs kyi gnyen po]. For instance, generosity [sbyin pa] is the antidote to stinginess. The practitioner gives away what he loves most [gang dmar], meaning what he clings to most ['dzin pa che shod]. Through the discipline of refraining from negative conduct [nyes spyod sdom pa'i tshul khrims], a practitioner overcomes his attachment to all kinds of negative behavior like hunting, gossiping and so forth. This implies that a bodhisattva must adopt the precepts to abstain from hunting, gossiping and so forth. Taking such precepts helps one overcomes attachment to such negative patterns. In this way, discipline functions as an antidote to negative behavior.

Patience [bzod pa] is the antidote to anger, diligence [brtson 'grus] the antidote to laziness, concentration [bsam gtan] the antidote to an agitated or drowsy state of mind, and wisdom-knowledge [shes rab] the antidote to ignorance. Patience means to remain free from mental agitation in the face of hardship, insult or anger. Diligence means to joyfully engage in virtuous actions. Concentration means to focus the mind one-pointedly on virtue. Mere concentration is not considered to be Buddhist concentration. Proper concentration must always be enbedded in a virtuous frame of mind. Wisdom-knowledge means to realize the 'secrecy of mind' [sems kyi gsang ba rtogs pa] through study, contemplation and meditation [thos bsam sgom gsum].

(4) The key-point of the field [zhing gi khyad par]: This refers to the three fields [zhing gsum po]: (a) the field of qualities, (b) the field of benefit and (c) the field of misery.

(a) The three jewels are called *the field endowed with qualities* [yon tan can gyi zhing]. Buddha is the condition for any kind of happiness [bde ba thams cad gyi rkyen]. The dharma is the cause for any kind of happiness [bde ba thams cad gyi rgyu] and the saṃgha is the support for any kind of happiness [bde ba thams cad gyi grogs]. The three jewels are the source of all qualities [yon tan thams cad gyi 'byung khung]. In addition, the bodhisattvas and the arhats, as well as all those who meditate on loving-kindness and compassion [byams pa dang snying rje'i sgom mkhan][94] are all considered to be a field endowed with qualities.

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[94] Whenever one has the chance to present an offering to someone who meditates on loving-kindness, one should do so as this generates tremendous merit. Together with an offering, one should make aspirations. This is a very powerful way to accumulate virtue and merit. Buddha's great student Ānanda would at times invite beggars, old or sick people and encourage them to make a simple food-offering to an arhat who was meditating on loving-kindness. At other times

(b) One's parents [pha ma] and those who expound the sublime dharma [dam pa'i chos smra ba] are called *the field of benefit* [phan 'dogs pa'i zhing].

(c) *The field of those who live in misery* [sdug bsngal ba rnams kyi zhing / sdug bsngal ba'i zhing] includes travelers who come from afar [thag ring gi 'gron po], people who have been sick for a long time [yun ring gi nad pa], old people [mi rgad po rgad mo], poor people [dbul phongs] and so forth .

These three fields [zhing gsum po] are extremely perilous and sensitive [ha cang gnyan po] and must be treated with utmost care and respect. If one treats any of these three fields with respect, one will gain great merit [bsod nams]. Conversely, if one treats them with disrespect, one accumulates great negativity [sdig pa]. If a practitioner presents offerings to these three fields, the virtue and merit he gathers vastly surpasses the virtue and merit gathered by presenting offerings to other objects or to ordinary beings [nam rgyun gyi sems can].

In this way a practitioner must first learn all the key-points of how to practice virtue in a powerful manner. Without this knowledge, simply practicing virtue is not very effective. Such an unknowledgable manner of practicing the dharma often leads to spiritual disappointment. Some people lose heart in their dharma practice if they fail to perceive any improvement or transformation in themselves despite having practiced for many years. Such discouragement is a clear sign of not properly learning how to practice the key-points of the dharma.

Text section 231:

Merely *copying* or *imitating* [lad mo byed pa] the outer aspect of other people's practice of virtue like a monkey copies the behavior of humans, thinking, "If others practice like this, I should do the same," is useless. Virtue must be practiced with deep conviction from the bottom of one's heart.

Practitioners must know what constitutes *pure and impure motivation* [kun slong dag ma dag pa] when practicing *generosity*, for instance. The pure motivation [kun slong dag pa] for practicing generosity is the motivation of bodhicitta. An impure motivation would be to donate something for one's personal benefit and gain.

In practicing generosity one must also distinguish between pure and impure *substances* [sbyin pa'i dngos po]. For example, poison is an impure substance that should never be donated to others. Furthermore, the *style of generosity* [sbyin tshul] can be proper or improper. An improper style of generosity, for instance, is to make donations of food to beggars in a rude and condescending manner. A proper style is to give donations to beggars in a polite, friendly and respectful manner.

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he encouraged them to clean the temple or to serve the monks. Thus, he helped those in misery generate merit and caused them to make good aspirations.

After a bodhisattva has practiced generosity, he must know how to dedicate the merit. Without knowing how to make a proper dedication, the merit can easily be destroyed a second later if the bodhisattva becomes upset or angry. The most negative form of generosity, that should always be avoided, is to make perverted dedications [bsngo ba log pa], that is to say, to dedicate the merit of a positive deed for the purpose of causing harm to others.

Ordinary generosity [rang gar sbyin pa] is generosity that lacks an altruistic motivation. For instance, after a lioness has given her cubs some flesh from the prey she has killed, she leaves the remains for vultures and birds to feed upon. She does not leave the carcass out of compassion for the vulture, however.

In general, for a practitioner, knowing how to practice the dharma properly [sgrub stangs] is more important than knowing many dharma practices. A practitioner must know the key-points; for that he or she must be learned in whatever dharma he wants to practice. He must first study and contemplate [thos bsam], and only then embark on meditation [sgom]. His practice will *come to the point* [gnad du 'gro ba] only after he has become learned in the proper manner of practice.

If done properly, a seemingly small act of generosity can generate tremendous merit. The merit of generosity does not depend on the size of the donation, on how much one gives, but on the pure and genuine bodhicitta motivation. If all ordinary sentient beings within a trichiliocosm [stong gsum gyi sems can thams cad] each erected a stupa of the Buddha [sangs rgyas kyi mchod rten] as large as Mt. Sumeru and presented offerings to that stupa for ten million aeons, even that tremendous merit would not match the merit of a single bodhisattva offering a single flower with perfectly pure bodhicitta motivation. Knowing how to amplify one's merit through the key points of dharma practice is called 'being learned in the proper manner of practicing the dharma' [chos sgrub stangs la mkhas pa].

Text section 232 / stanza 82:

When practicing the dharma, you must be very *learned* [mkhas pa] about the subject you intend to practice. You must know the words and the meaning of the particular teaching. However, being learned is not enough. A practitioner must also be endowed with the *faith of conviction* [yid ches kyi dad pa]. In the case of the Bodhisattva-caryāvatāra, the practitioner must have full knowledge about bodhicitta and about the six transcendental perfections. He or she must make himself profoundly familiar with all aspects of Khenpo Kunpal's commentary to the Bodhisattva-caryāvatāra. A practitioner must place all these teachings in his heart, not being content with mere intellectual understanding. Being endowed with profound learning and the faith of conviction, the practitioner will then himself constantly engage in the conduct of a bodhisattva, in the six transcendental perfections.

In the story about Lord Atiśa [jo bo rje] referred to in the commentary, Atiśa himself was making small terracotta stūpas by hand as a practice of generosity. His students tried to stop him by saying that a great teacher like himself should not get his hands

dirty with such work. They offered to make the stūpas themselves on his behalf. Lord Atiśa's answer was that if his students thought that they could practice virtue in his place, they might as well eat his food as well. He told them that he eats to benefit his body and that he practices virtue so that he can proceed on the path to enlightenment himself. This story teaches us that everyone must practice virtue for himself or herself. Do not think that other practitioners can practive virtue for you.

It is of utmost importance that you practice virtuous deeds out of your own strength [dge ba'i las rang stobs kyis bya ba], due to your own joyful motivation to practice, and not because others ask or force you to do so. A practitioner must become independent in his practice. Some people only practice well when they live in a supportive environment like a monastery, a hermitage and so forth. When they return to their ordinary lives, they neglect their practice. If you are that feeble in your dharma practice, how will you be able to face the horrors of the bardo, the intermediate state between this life and the next?

Text section 233 / stanza 83:

Among the six transcendental perfections the higher ones are always more important than the lower. Therefore, practitioners must mainly focus on practicing the higher perfections. The most important perfection is transcendental wisdom-knowledge [shes rab pha rol tu phyin pa], next important is transcendental concentration and so forth.

The *Sūtrālaṃkāra* explains three kinds of sequences in regard to the six perfections. (1) There is a progressive sequence in the development of the six perfections; (2) there is a progressive sequence in the importance of the six perfections; and (3) there is a progressive sequence in the refinement of the six perfections.

(1) The *latter* perfections develop based on the *former* ones [snga ma la brten phyi ma skye]. Based on generosity, practitioners develop discipline, and based on discipline they develop patience. Based on patience they develop diligence, and on diligence they develop concentration. Based on concentration, they develop wisdom-knowledge. This is the progressive sequence of how the six perfections are developed.

(2) Next, one must know that the six perfections are classified as *higher* [mchog] and *lower* [dman], that the latter are always higher than the former. Higher means being more virtuous [dge ba che shod] and meritorious, and lower means being less virtuous and meritorious. Thus, there is a sequence of importance or supremacy. The perfection of wisdom-knowledge is the most supreme of all the perfections.

(3) Furthermore, the six perfections are classified from *gross* to *refined* [phra rags]. Discipline is more refined than generosity, and patience is more refined than discipline. Diligence is more refined than patience, and concentration is more refined than diligence. Wisdom-knowledge is more refined than concentration, and is the most refined of the perfections. *Refined* [phra ba] means closer to reality, closer to the natural state [chos nyid dang mthun pa / chos nyid dang nye bo], closer to absolute truth [don dam pa'i bden pa la nye bo]. This means that wisdom-knowledge is closer to the natural state than is concentration.

Text section 234 / stanza 83:

In general a bodhisattva should never forsake a higher perfection such as discipline for the sake of a lesser perfection like generosity. However, when he is practicing generosity on a grand scale, he may temporarily forsake his bodhisattva discipline. For instance, a bodhisattva maintains the discipline of talking in a low and moderate tone of voice. But when practicing the generosity of giving the gift of dharma, he may speak loudly so that everyone in the audience can hear him. The general rule is that whichever perfection will bring at the moment the greatest benefit and welfare to sentient beings must be given preference over the others. This is a judgement call, however, and the bodhisattva must be absolutely certain that his mind is free from afflictions and that his activity is truly being carried out to benefit sentient beings.

The quote that concludes text-section 234 explains how to expound the dharma [chos kyi bshad stangs]. The dharma must always be explained in both *a general way* [spyir btang] and in *a particular way* [dmigs bsal]. All Buddhist treatises need to present the dharma like this. For instance, in general attaining liberation once one has forsaken bodhicitta is very difficult or almost impossible. However, in particular, if someone like Śāriputra forsakes bodhicitta due to extraordinary circumstances,[95] he may still possibly attain liberation.

Text section 235:

The third discipline, 'the discipline of fulfilling the benefit of sentient beings' has three points: (1) Earnestly applying oneself to the benefit of others [gzhan don lhur len pa], which means 'mainly pursuing the benefit of others' [gzhan don gtso bor dang du len pa]; (2) bringing (other sentient beings to the dharma) through (the gift of) material things and the dharma [zang zing dang chos kyi sgo nas sems can gzhan dam pa'i chos 'og tu bsdu ba], which means to cause others to enter into the sublime dharma [dam pa'i chos nang la 'jug pa] through the gift of material things and the gift of dharma; and (3) protecting others from having disbelief [pha rol gyi ma dad pa bsrung ba], which means to prevent the causes that lead to the disbelief of other sentient beings [sems can gzhan ma dad pa'i rgyu spong ba].

Text section 236 / stanza 84

Having understood and practiced *in this way* [de ltar rig byas] means that only after a practitioner has clearly understood 'the discipline of refraining from negative conduct' and 'the discipline of practicing virtuous dharma', will he or she be able to practice 'the discipline of fulfilling the benefit of sentient beings'. This means that you must not have any egotistical aims or motives. Working for the benefit of others for your own sake, is called 'giving the appearance of benefiting others' [rang gi ched du gzhan don byed na gzhan don ltar snang ba]. For instance, if a teacher expounds the dharma to

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[95] See chapter four text-section 86.

others for the sake of money and fame, his motivation is utterly egotistical. In this case, a virtuous activity like teaching the dharma becomes the cause for accumulating negativity.

Dharma teachers must be very careful about accepting donations from students for their teaching activities. If they accept donations for the purpose of expounding the dharma and to help sentient beings, for the purpose of practicing the dharma or in order to build practice places such monasteries, retreat places and dharma centers, this is acceptable. But if dharma teachers accept donations for their personal benefit, to go on holidays and so forth, these donations become 'poison' [dug] and a cause for tremendous negativity. As long as a teacher or practitioner uses donations to support or promote the dharma, or for the welfare of sentient beings, he may accept any amount of donations. For his personal worldly benefit, however, he should not accept even a single penny.

A genuine teacher is like a huge reservoir of the teachings, like a treasure of the dharma [chos mdzod]. He can use donations for his own food and drink as long as he thinks, "I am using these donations to maintain my body so that I can practice and expound the dharma." Keeping the benefit of others in mind at all times is the perfect antidote to ego-clinging. If a teacher detects any egotistical motivation in his or her mind when about to teach the dharma, the teacher should immediately stop and correct his motivation or cancel the teaching. Never practice or teach the dharma with any egotistical motivation in mind. Do not even arrange an offering on your shrine when your mind is not pure.

When students present offering to their teacher, to a monastery or to the saṃgha of monks and nuns, they accumulate trememdous merit as they are making offerings to 'the fields of qualities'. When the Buddha received offerings from his benefactors he would reply, "Well done, you have gained merit well" [dge ba legs par 'grub song]. He never said "thank you" to the benefactor. He accepted the offerings to maintain his body for the benefit of all beings and for the benefit of the sponor, never for his own benefit. Therefore, he did the donor a favor. We should clearly understand this point. If we have the opportunity to make donations to a monastery, we should be grateful for this chance to accumulate merit. We should never expect the monks to say, "Thank you" to us. If they did, this would greatly diminish our merit. If the recipient says 'thank you', this implies that he or she is personally grateful for your donation and your help, when in fact it is the donor who should be grateful that the recipient, by accepting his donation, enabled him to accumulate merit.

Anyone can achieve a frame of mind of desiring to help others without even the slightest trace of personal benefit, but this requires considerable practice. A bodhisattva achieves this pure movitation through mind-training [blo sbyong] even before reaching the first bodhisattva level. Such a pure mindset is the very basis or root for benefiting others [gzhan don gyi rtsa ba]. To achieve such a pure frame of mind, you must constantly practice heedfulness [bag yod] and introspection [shes bzhin]. As long as you hold egotistical aims in your mind, you will not be able to genuinely help others.

Whether or not a bodhisattva is able to work for the benefit of others depends whether or not his mind is free from concern for his personal aims [rang don yid byed gyi blo] and whether or not he has a genuine intention to benefit others [gzhan phan gyi sems]. A bodhisattva's concerns for his personal aims will decrease to the same exent that he has gained trust in the sublime dharma [dam pa'i chos la yid ches] and has put diligence into his practice. Therefore, bodhisattvas must practice with great diligence and be careful to avoid any concern for their personal aims and benefits. At all times they must practice heedfulness [bag yod] regarding what to do and what to avoid. At all times they must practice introspection [shes bzhin] and guard their minds against egotistical aims. Bodhisattvas know that if they are careless and do not guard their minds well, they can easily harm people.

If a bodhisattva accepts offerings, if he eats or sleeps, if he arranges offerings on his shrine, if he studies, if he meditates or if he teaches the dharma, he must at all times maintain the altruistic motivation that regardless of what he does, he is undertaking everything for the benefit of all sentient beings. He must guard his bodhicitta motivation at all times.

Bodhisattvas and yogins can decide for themselves whether or not they want to accept offerings. As long as they can sustain their bodies they are not forced to accept offerings. They are not allowed to starve themselves to death. Monks who live in a saṃgha community, which means a community of a minimum of four fully ordained monks [dge slong bzhi], must accept any offering that is given to them, provided it has not been acquired through improper livelihood. Individual monks or nuns who stay in retreat can decide for themselves whether or not they want to accept offerings.

Text section 237 / stanza 84:

The Buddha is called the 'omniscient one' [thams cad mkhyen pa] or *the far-seeing one* [ring gzigs pa]. This means that the Buddha knows and perceives boundless fields of knowledge [shes bya mtha' yas pa]. Based on his omniscience, the Buddha himself permitted advanced bodhisattvas, dwelling on the bodhisattva levels, to carry out certain negative actions that are absolutely forbidden for followers of the śrāvaka and pratyekabuddha vehicles. Such bodhisattvas must be firmly grounded in all three disciplines: (1) the discipline of refraining from negative conduct; (2) the discipline of practicing virtuous dharma, and (3) the discipline of fulfilling the benefit of sentient beings. Furthermore, these bodhisattvas must be utterly free from any concerns for their personal welfare.

Only the Buddha can see that 'in a far distant (future) time' [dus ring po'i mtha'] an action that appears to be causing temporary harm and suffering to others will lead to the attaimnent of everylasting great happiness [phug gi bde ba chen po][96] because it is done by a bodhisattva with the qualities described above.

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[96] Synomym with *gtan gyi bde ba chen po.*

All of the seven non-virtuous actions of body and speech are strictly prohibited in the common sūtra-piṭaka [thun mong gi mdo sde]. The seven non-virtuous actions for body and speech [lus ngag gi mi dge ba bdun po] are: (1) taking life [srog gcod pa], (2) taking what is not given [ma byin par len pa], (3) sexual misconduct [log g.yem], (4) speaking lies [rdzun smra ba], (5) sowing discord [phra ma byed pa], (6) harsh words [tshig rtsub], and (7) worthless chatter [ngag kyal].

Bodhisattvas who are free from any concern for their personal welfare and who work exclusively for the benefit of others, may at times commit these seven non-virtuous actions of body and speech if they see the ultimate benefit for a large group of beings. In such a case they will not acquire any defect [nyes pa] or downfall [ltung ba] in their bodhisattva conduct, but will instead swiftly and powerfully gather the accumulation of merit. However, at no time should a bodhisattva be motivated in his activities by any of the three non-virtuous actions of mind [sems kyi mi dge gsum po], which are (1) covetousness [rnab sems], (2) wishing harm to others [gnod sems], and (3) wrong views [log lta].

In the *Mahā-rahasyopāya-kauśalya-sūtra* [thabs la mkhas pa'i mdo] a story is told of a compassionate captain who had to kill his friend, 'Black Person with the Short Lance' [mi nag gdung thung can], since the friend wanted to kill all five hundred passengers on the captain's ship. First the captain tried to change his friend's murderous intention by talking him out of it. However, he could not persuade him to change his mind. Therefore, in order to spare his friend the bad karma of killing all the passengers, which would certainly have resulted in a rebirth in the hell realms, the captain killed his friend instead. It is said that through this compassionate act he gathered the accumulation of merit of one hundred thousand aeons.

The captain had no concern about his own personal welfare [rang don yid byed med par]; he was not motivated by anger [zhe sdang], but was acting from a benefiting mindset [phan sems] and bodhicitta [byang sems].

Another story tells of the son of a Brahmin called 'Star' [bram ze'i khye'u skar ma]. At a young age he developed strong renunciation, became a monk and maintained pure conduct for forty-two thousand years. The daughter of a merchant fell in love with him. After he repeatedly turned her down, she threatened to harm the saṃgha and then to starve herself to death. In order to protect the saṃgha and to prevent her from committing suicide, he gave up his monk precepts and married her. Thus, he saved her from tremendous bad karma, which would have led her inevitably to the hell realms.

As in the story of the sea captain, he is said to have gathered the accumulation of merit of ten thousand aeons [bskal pa brgyad khri]. His motivation was that while he could go to the lower realms for violating his precepts, he could not bear that this young woman would take countless rebirths in the lower realms because of harming the saṃgha and starving herself to death."

In short, the teachings are that if your motivation is sincerely and completely virtuous, your actions in body and speech will also be virtuous [bsam pa dge na lus ngag gnyis ka

dge ba yin]. If your motivation is non-virtuous, your actions in body and speech will also be non-virtuous [bsam pa mi dge na lus ngag gnyis ka mi dge ba yin]. In any case, all your actions must be guided by wisdom-knowledge [shes rab]. If you do not know clearly what virtue and non-virtue consist of, your compassion can easily become 'perverted compassion' [snying rje log pa].

Contemporary examples of such perverted compassion are, for instance, killing old and sick animals to spare them the suffering of a painful death. At times it is much more compassionate to allow sentient beings to experience suffering and thus exhaust their karma. The mind-streams of sentient beings do not end with their death. Future lives do exist. Before you can put yourself in the position of deciding about the life and death of others, you must first be able to see clearly what future karma lies ahead for them.

Only through wisdom perception [ye shes kyi gzigs snang] can anyone decide whether or not it is compassionate to kill a particular sentient being. Without wisdom perception this kind of so-called compassionate deed could turn out to be just plain murder. As a beginning bodhisattva, that is to say before one has reached the first bodhisattva level, one should completely abstain from any wrathful activities such as killing. This rule also applies of course for the Vajrayāna teachings on union and liberation [sbyor ba dang grol ba],which are also based sūtra teachings such as these being given here.

Saṃsāra and nirvāṇa do not depend on your body and speech but upon your mind. Whether an action is virtuous or non-virtuous depends on a virtuous or non-virtuous mindset rather than on body and speech. Before you carry out any action for the benefit of other beings, always investigate your mind with these three questions: (1) "Is my motivation utterly pure?" [kun slong rnam par dag pa], (2) "Am I doing this exclusively for the benefit of others?" [gzhan kho na'i phyir du] and (3) "Do I have the capacity to actually carry out this action?" [rang la las ka byed nus pa zhig yod pa].

Text section 238 / stanza 85:

How a practitioner attracts beings to the dharma with a material gift of food is taught in stanza 85. A practitioner should divide his provisions into four parts: (1) One part should be given to *those who have fallen into the lower realms* [log par ltung ba], that is to say to the pretas [yi dvags] and to animals [dud 'gro]. Even practitioners who stay in retreat, in a remote hermitage, should daily offer some an 'offering of burned food' [zur] to pretas [yi dvags] and demons ['dre]. They should also give some food to animals such as birds, dogs, fish and so forth. Those who have fallen into the lower realms cannot easily acquire food.

(2) Furthermore, a practitioner should give one part of his provisions to 'those who are suffering' [sdug bsngal can], such as sick people [na pa] and beggars [sprang po], all *those without protection* [mgon med]. This also includes old people who have no children to look after them and homeless people who have to live out on the streets.

3) One part should be giving to all 'those who practice purity' [tshangs par spyod pa rnams],[97] to *those who abide in discipline* [brtul zhugs la gnas pa], to hermits who abide in the outer and inner discipline. The outer discipline is the discipline of prātimokṣa [phyi so sor thar pa'i brtul zhugs] and the inner discipline is the discipline of the bodhisattvas [nang byang chub sems dpa'i brtul zhugs]. This group includes all sincere practitioners who have dedicated their lives utterly to practice. They do not pursue worldly jobs and have no source of income other than donations.

Thus, while a bodhisattva in general strives to help and serve all sentient beings, who are the objects of the bodhisattva's compassion, (1) those who have fallen into the lower realms, (2) those who are without protection and (3) those who abide in discipline should be helped first.

(4) The fourth part of one's provisions are for one's personal consumption so that the practitioner can maintain his body for the benefit of others. Out of one's own portion [rang gi skal ba] one should always offer the first and best part [phud] to the three jewels and on the rest one should sustain one's body.

Even a practitioner who stays in retreat should not consider that all the food he receives as donations is for his benefit alone. However, wealthy lay-people or practitioners should never accept any donations from a poor retreatant, but should give donations to them. Never deprive a hermit or someone in retreat of his supplies.

Let it become your daily habit as a Buddhist practitioner to give some of your food and money to practitioners, sick and poor people. Always give some of your food to birds, dogs, fish and so on. And if you know how to present an 'offering of burned food' [zur], you will really delight tormented beings such as pretas, spirits, demons, ghosts and beings who dwell or travel in the bardo, the intermediate state between this life and the next. All these offerings are considered as *material gifts* [zang zing gi mchod] designed to attract sentient beings to the dharma.

Whenever you eat or drink something, before touching the food first recite a few lines of offering to the three jewels. You may recite:

> To the unsurpassable teacher, the precious Buddha,
> To the unsurpassable protection, the precious and sublime dharma,
> To the unsurpassable guides, the precious saṃgha,
> To the three jewels I present this offering.
>
> ston pa bla med sangs rgyas rin po che
> skyob pa bla med dam chos rin po che
> 'dren pa bla med dge 'dun rin po che
> dkon mchog gsum la mchod par 'bul

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[97] The term 'pure conduct' [tshangs par spyod pa] refers to the precept of celibacy taken by lay-practitioners as well as monastics.

If you are a monk or a nun, you should have two extra small plates at your disposal. Before eating place a small amount of the untouched food from your own plate on an separate small plate [sder ma chung chung]. This is called the 'primary offering' or 'the best part' [phud] and is offered to [mchod pa] the three jewels. It will later be given to the birds and other animals after you have finished eating. It is also completely acceptable to simply imagine offering the first and best part of everything one eats and drinks to the three jewels. You need not actually place some food on an extra plate.

When you have finished eating, leave a small amount, which you should place on another small plate. This offering is called the 'residual' [lhag ma], and is a donation [sbyin pa] of food to the beings of the three lower realms such as pretas [yi dvags], nagas [klu], harmful spirits [gnod sbyin], demons ['dre] and so forth. This offering is also given to animals. After you finished eating, walk outside of your room, make the 'primary offering' and give away the 'residual offering', by throwing both offerings on the ground. Both can be eaten by birds, dogs and so forth. These two offerings are performed mainly by ordained monks and nuns. For beginners and lay-practitioners mentally offering the first and best part to the three jewels and donating some left-overs to animals is is completely sufficient.

A practitioner should not fill his stomach completely. When we eat too much, we become dull and sleepy. If we eat too little, we become be too weak to practice the dharma. Therefore, a practitioner should eat moderately, *just enough* [ran pa tsam du] to sustain his body for the practice of dharma. A practitioner does not eat with a motivation of attachment, hoping to become beautiful in order to attract the oposite sex, and also not with a motivation of anger, hoping to become strong enough to defeat his enemies.

When a practitioner is about to eat his meal, he should he should remember three points [gnas gsum la dran pa nye bar gzhag pa]: (1) He should remember to eat his food for the benefit of his sponsor [sbyin pa po la phan gdags pa]. He should make the aspiration, "May all my sponsors and benefactors be reborn in the three higher realms." (2) He should think that the food he is eating is a gift that attracts all the bacteria in his body [lus kyi srin bu bsdu ba]. He should make the aspiration, "May the eighty thousand types of bacteria in my body become satisfied through this food." Thus, he is attracting them to the dharma through a material gift. Moreover, he should generate bodhicitta with the thought, "May they reach enlightenment through this food." (3) Most importantly, he should think that he is eating his food in order to accomplish the benefit of all sentient beings [sems can thams cad kyi don sgrub pa].

Text section 239 / stanza 85:

A few things should not be given away by a bodhisattva. A bodhisattva who is a fully ordained monk [dge slong] is allowed to give everything he owns away to beggars and poor people, except his three-fold robes. If he gives his robes away, he is given away the symbols of his *pure conduct* [tshangs par spyod pa] and that should not be done. Just as a soldier in the millitary is not allowed to give away his uniform, a monk is not

allowed to give away his robes. A monk is required to wear his robes at all times. He is not allowed to wear any other kind of clothing.

The three-fold robes [chos gos rnam gsum; skr. tri-cīvara][98] of monks and nuns include the monk's 'lower robe' [mthang gos; skr. antarvāsa] that is stitched from many patches. The second is the yellow cloak stitched from only a few patches, which is called the 'upper robe' [chos gos / bla gos, skr. uttarāsaṅga]. Fully ordained monks wear this on top of their shawls [gzan] only when practicing the dharma. The third is the yellow cloak stitched from one hundred and twenty-five patches and called the 'patched robe' [snam byar; skr. saṃghāṭi], worn only by fully ordained monks. This particular cloak is also worn only by fully ordained monks on top of the former cloak on special occasions.

A fully ordained monk must always have these three-fold robes with him, even if he does not wear them all. At least every morning before dawn when he awakes, and every evening before he goes to bed, he must put all three of them on his body and wear them for a few minutes. If he fails to do this on a daily basis, he has committed an infraction of his precepts.

Bodhisattvas should also not give away their main 'treatises' such as the Bodhisattvacaryāvatāra and their main practice support, which might be a statue of the Buddha and the like. Tantric lay-practitioner [sngags pa] and yogins [rnal 'byor pa] are not allowed to give away their vajra [rdo rje] and bell [dril bu] nor their book of daily recitation [kha 'don] and so forth. Furthermore, tantrikas are not allowed to give away their white robes. In short, monks, bodhisattvas and tantrikas can not give away the various items they need for their spiritual path and practice.

Text section 240 / stanaza 86:

Beginning bodhisattvas are completely prohibited from inflicting any harm on their bodies by cutting off their fingers, hands and so forth for the minor benefit of sentient beings. The reason for this prohibition is because they are properly practicing the sublime dharma with the support of this body. Only after a bodhisattva has attained at least the first bodhisattva level is he allowed to practice self-sacrifice if he is certain that other beings will benefit on a grand scale.

A true practitioner will just eat enough food to maintain his body. If he is a is a fully ordained monk, he should wear only the three dharma robes to protect his body against cold. Similarly, lay-practitioners should not eat expensive food or wear expensive clothing. Nor should they weaken their bodies through fasting and extreme austerities. They should neither pamper their bodies nor mistreat them. Thus, practitioners avoid falling into either of the *two extremes* [mtha' gnyis], 'the extreme of sense gratification' ['dod pa bsod nyams kyi mtha'] or 'the extreme of hardship and

98 See Ethics, pages 137-139

austerity' [ngal zhing dub pa'i mtha']. A beginning bodhisattva must maintain his body so that he can practice the dharma for the sake of all sentient beings.

When a beginning practitioner practices the bodhisattva conduct, he must always dedicate the virtue he has accumulated for the welfare of all sentient beings, for their attainment of omniscience [rnam mkhyen thob pa'i phyir du], by making aspirations. He should make many aspirations like, "May all sentient beings attain the level of buddhahood," and "May all sentient beings who see, hear, touch or think of me be benefited."

If one were to ask, "What is the activity of a beginning bodhisattva?" the answer is: "He develops bodhicitta, practices heedfulness and introspection, maintains his body so that he can practice the sublime dharma for the benefit of others, generates virtue by practicing generosity and maintaining discipline, dedicates the virtue he has accumulated and makes aspirations for the welfare of all sentient beings."

Thus he is already acting to benefit other sentient being although he is only a beginning bodhisattva. As a beginner he will never mutilate his body in an effort to emulate the actions of the great bodhisattvas. His main task is to protect his own virtuous mindset [dge sems bsrung ba], to maintain his body for dharma practice and to make dedications and aspirations for others.

If a beginning bodhisattva practices in this manner with the intention to place all sentient beings on the precious level of buddhahood, the blissful fruition ['bras bu bde ba sangs rgyas kyi go 'phang rin po che], by relying on the bodhisattva trainings, the blissful path [lam bde ba byang chub dpa'i bslab pa], he will gradually fulfill all the wishes of all sentient beings.

Text section 241 / stanza 87:

Though a beginning bodhisattva has compassion, his motivation of compassion is considered to be *impure* [ma dag par] as it is still fettered by ego-clinging [bdag'dzin]. Only when the bodhisattva attains the first bodhisattva level, called *Joyful* [rab tu dga' ba], does he attain 'the wisdom that realizes egolessness' [bdag med rtogs pa'i shes rab] so that his compassion is no longer fettered by ego-clinging. Until that point, a bodhisattva is strictly prohibited from mutilating his body for the sake of others. This is a very important point. The compassion of a beginning bodhisattva has not yet matured. A beginning bodhisattva who sacrifices or mutilates his body is committing a severe root downfall [rtsa ltung] of his bodhisattva precepts.

As a beginner lacks 'the wisdom eye' [shes rab kyi mig], he can never really know whether or not his sacrifice is actually benefiting anyone. Moreover, even if his sacrifice did bring some benefit to beings, the personal suffering and hardship he would experience could easily cause him to regret his action. If a practitioner feels regret about a virtuous action [dge ba la 'gyod pa byed pa], the merit of that deed is completely destroyed. Thus, the physical sacrifice would have been in vain.

The body, which is the support for practicing the dharma, should be guarded like an important medicinal plant [sman chen po'i ljon shing]. If a medicinal plant like the 'Arura plant' is not well cared for, it will not bear medicinal fruits every year and the physician who needs this medicine will be unable to benefit his patients. If a bodhisattva maintains his body well, he will be strong enough to constantly benefit sentient beings for a long time.

A bodhisattva who has attained the first bodhisattva level, who clearly knows that his physical sacrifice will benefit sentient beings and the Buddhist doctrine in this and future lives, is permitted to sacrifice or mutilate his body. This is illustrated by the story of Lha Lama Yeshe Ö [lha bla ma ye shes 'od].

Lha Lama Yeshe Ö, formerly a monk and the king of Ngari [mnga' ris], later served as commander of troops in a battle against the Indian king of Garlog [gar log]. Suffering defeat in the battle, he was thrown into prison. The Garlog king offered to release him if he would renounced the refuge of the three jewels or if he could provide an amount of gold equal in weight to his body. He absolutely refused to renounce the three jewels.

After some time, officials from Ngari were able to secure most of the gold from Ngari itself and by collecting taxes on monks in central Tibet. Lha Lama Yeshe Ö's nephew, Lha Lama Jangchub Ö [lha bla ma byang chub 'od], went to see him in the Garlog prison when they had obtained gold equal to the weight of his body but not yet equal to the weight of his head. Lha Lama Jangchub Ö said that they would ransom him as soon as they had collected the remaining gold. However, Lha Lama Yeshe Ö refused this offer and said that the gold collected should be used to invite Buddhist scholars from India in order to establish the Buddhist doctrine in Ngari. Following his words, Lha Lama Jangchub Ö invited Lord Atiśa (982-1054) from India. Thus, Lha Lama Yeshe Ö sacrificed his own life for the purpose of establishing the doctrine.[99]

Text section 242 / stanza 88:

After explaining how a bodisattva attracts beings to the dharma with material gifts, Śāntideva explains in stanzas 88-90 how a bodhisattva should make 'the gift of dharma' [chos sbyin]. If a bodhisattva wishes to expound the dharma, he must observe the following important points.

If one expounds the dharma to people who lack any respect for the dharma, the 'greatness of the dharma' [chos kyi che ba], meaning 'the blessing of the dharma' [chos kyi byin rlabs], will decline and the teachings one gives will not benefit the listeners at all. Not only that, but those who thereby develop a disrespectful attitude to the dharma will in future lives fall into the lower realms. Giving teachings to those who are disrespectful of the dharma puts them in danger of developing and expressing wrong concepts and wrong views about the dharma. Therefore, a bodhisattva must be

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[99] See *Blue Annals*, pages 244-245.

compassionate enough not to teach individuals who lack respect for the dharma. He should never be the cause for disrespectful people going to the lower realms.

The dharma should also never be taught in casual situations, for instance in the kitchen, while eating a meal, when driving a car and so forth. The dharma should always be taught in a proper place, where the listeners can respectfully focus on the teachings. The teacher must expound the dharma from his seat with the listeners sitting below him.

When the Buddha and his students were walking throughout Northern India, the Buddha was often requested by his followers to teach the dharma. On many occasions he replied that neither the location nor the time were suitable. When a few days later the Buddha and his entourage would arrive at a location that the Buddha considered suitable he would teach.

Buddha only taught the dharma when five perfect circumstances [phun sum tshogs pa lnga] were complete: (1) the excellent teaching [chos phun sum tshogs pa], (2) the excellent teacher [ston pa phun sum tshogs pa], (3) the excellent place [gnas phun sum tshogs pa], (4) the excellent entourage ['khor phun sum tshogs pa], and (5) the excellent time [dus phun sum tshogs pa]. Teaching the dharma according to these five excellences ensures the teaching's authenticity and benefit.

When they have a question about the dharma, students should ask their teachers if it is a good time to ask the question. Then the teacher can answer yes or no, and can suggest a more appropriate time and place.

When listening to the dharma students should bare their heads as a sign of respect. Thus, Śāntideva instructs that the dharma not be taught to people who are wearing hats, carrying parasols, staffs, or weapons during the teachings. Only if the heat of the sun is unbearable or if it is raining can the listeners cover their heads. People who are sick or old are allowed to use canes or can cover their heads. Weapons should never be brought to a teaching situation.

Text section 243 / stanza 89

In general, a bodhisattva should not expound the profound teachings on emptiness and the vast teachings on the various classification of the bodhisattva levels and paths to beginners or to those who are inclined toward the vehicles of the śrāvakas [nyan thos] and pratyekabuddhas [rang rgyal] because such people might be overwhelmed by the complexity of the Mahāyāna teachings and thus in danger of giving up the dharma all together. The teachings of the Secret-Mantra [gsang sngags kyi chos] should not be taught at all to beginners, śrāvakas and pratyekabuddhas.

Therefore, a teacher must first determine if his audience consists of people who have a natural affinity for the lesser vehicle [theg dman gyi rigs can] or a natural affinity for the greater vehicle [theg chen gyi rigs can]. He must be able to determine the disposition, character [gshis ka] and inclination [mos pa] of his audience. Some people have a natural affinity for the Hīnayāna teaching and feel comfortable with a simple and

easily understandable system that can lead to the level of an arhat in one lifetime. From the viewpoint of the Mahāyāna the followers of the Hīnayāna are labeled as *those of lesser intellect* [blo dman pa] as their motivation to practice is to achieve liberation from saṃsāra for their own sake.

Those inclined toward the lesser vehicle are thus not proper vessels [snod min] for the teachings of the greater vehicle. If one expounds the Mahāyāna teachings to them, their minds will be overwhelm by the teachings and they may accumulate the bad karma of rejecting the dharma [chos spong ba'i las]. A qualified teacher must choose the particular dharma that suits the capacity and understanding of his audience.

Other people have a natural affinity for the Mahāyāna teachings. They are filled with interest and delight the moment they hear the terms 'compassion', 'bodhicitta', 'profound emptiness' and so forth.

Another rule to observe when teachings the dharma is that a single ordained monk is strictly prohibited from expounding the dharma to a group comprised exclusively of women or to a single woman. An individual monk must always teach the dharma to a group of mixed gender. This rule has been made for monks in order to avoid statements like, "This monk only teaches women. He enjoys teaching women." Therefore, a monk who teaches group of only women is tempting ordinary worldly people to slander him. That must be avoided. This rule goes back to the monk Udāyī ['char ka],[100] who gave private teachings to an Indian queen [btsun mo] over a long period of time and for that reason attracted people's criticism. The same rule applies to nuns. An individual nun is not allowed to teach a single man or a group of only men.

Some teachers say, "I only teach Mahāyāna," while others say, "I only teach the Great Perfection." This attitude is not proper since a qualified teacher must adjust his teachings to the audience. To those inclined to the teachings of the lesser vehicle, he teaches Hīnayāna. To those inclined to the teachings of the greater vehicle, he teaches Mahāyāna and to those inclined to the teachings of the Secret Mantra, he teaches Vajrayāna. Just as one must give different food to infants than to adults, teachers must be able to give the appropriate teachings to all their students.

The different vehicles can be compared to different food that is suitable for different people but not as the 'good vehicle' and the 'bad vehicle'. There is no distinction of good and bad in regard to the dharma [chos la bzang ngan yod pa ma red]. There is only a distinction of suitable and unsuitable in regard to the mental capacities [blo rgya che chung] of the students.

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100 Udāyī belongs to 'the group of six attendants of the teacher' [ston pa'i 'khor drug sde]: (1) Nanda [dga' bo], (2) Upananda [nye dga'], (3) Punarvasu [nabs so], (4) Chanda ['dun pa], (5) Aśvaka ['gro 'gyogs pa] and (6) Udāyī ['char ka]. This group of six monks, although disciples of the Buddha, continuously caused him problems by their wayward behavior. However, they proved to be an indirect benefit since it since the Buddha was obliged to lay down clear rules of conduct based on their waywardness.

A teacher who exclusively expounds only one vehicle, although he could teach the others, has discarded the other vehicles and is thus accumulating the negative karma of rejecting the sublime teachings [dam pa'i chos spong ba'i las]. Futhermore, anyone who states that some of the Buddha's teachings are better than others is also accumulating the negative karma of rejecting the dharma.

People who are practicing Vajrayāna teachings in particular should never criticize the teachings of other Buddhist systems or of other religions. A Vajrayāna practitioner should never say, "This religion is inferior." Only during teachings or debates concerning the view, when one is establishing the view [lta ba gtan la phab pa'i skabs la] of Buddhism, can one distinguish 'the view beyond all positions' [khas len med pa'i lta ba] as taught in Mahāyāna from wrong or inferior views taught in other systems. During such teachings the practitioner should destroy all conceptual views in order to arrive at the 'view of emptiness'. Since we have been circling in saṃsāra since time without beginning, we naturally hold various views and concepts of different belief systems [kun brtags kyi lta ba] in our minds, consciously or unconsciously. All these views and concepts must be utterly destroyed before profound emptiness can be realized.

However, except for this special occasion, no one should ever use their knowledge of the ultimate view to denigrate other systems or religions. Attacking the systems and beliefs of others is a violation of the Vajrayāna samayas. A Vajrayāna practitioner who speaks negatively of other people's beliefs has lost the view of 'pure perception'. It is said that slandering the views of those who follow other belief systems, distances a practitioner from Buddha Vairocana [mu stegs can la smad byed na rnam par snang mdzad ring bar 'gyur]. Therefore, always treat the beliefs and customs of others with respect, while remaining unshakable in your own view and tradition.

A teacher who can clearly identify students who only have the capacity to understand the teachings of the lesser vehicle should teach them separately. If he does not know the students well enough to make this determination he should provide all students with both the teachings of the lesser vehicle and of the greater vehicle in each teaching session. Then each student can be benefited on his or her respective level. A qualified teacher of the Mahāyāna must know the entire tripiṭaka [sde snod gsum] very well. He should have realized profound emptiness and should dwell on one of the bodhisattva levels. A teacher who only knows the Bodhisattva-caryāvatāra should stay within the limits of his knowledge and should not act as a general teacher of the Mahāyāna. A teacher who extremely well versed in only one Mahāyāna treatise can perfectly benefit whoever has the inclination and capacity to study, contemplate and meditate on those particular teachings. But such a teacher will not be able to benefit people of other inclinations and capacities because this requires realization of emptiness and a vast knowledge of the dharma.

A Mahāyāna practitioner should understand that both the lesser and the greater vehicles ultimately lead to *the path to complete liberation* [rnam grol gyi lam], the path that leads to the attainment of buddhahood [sangs rgyas thob pa'i lam]. Distinguishing between the greater and the lesser vehicles does not imply that one system is better

than the other, but that it is necessary to distinguish between the capacities of different people to understand the words of the Buddha. A qualified teacher must meet the needs of all his students.

Text section 244 / stanza 90

Even if one teaches the view of 'profound emptiness' [zab mo stong pa nyid], which transcends the law of karma, cause and effect [las rgya 'bras las 'das pa], one should not neglect to teach the conduct of a bodhisattva, the conduct of practicing virtue and avoiding negativity. To illustrate this point a story is told of someone who utterly misunderstood the teachings on the view. He thought, "There is no killer, there is no enemy that I have killed, there is not even a sword that I used to kill my enemy. Since I have understood emptiness, I am beyond karma." This completely perverted understanding of emptiness is called 'the view of mara without virtue and without negativity' [dge stong sdig stong bdud gyi lta ba]. If one acts upon such a view and commits negative deeds, believing that one is beyond karma, one will be reborn as a demon.

To avoid such perverted interpretations of the view of emptiness, it is absolutely necessary to stress the importance of karma, the law of cause and effect, particularly at the time when teachings on emptiness are being focused upon. Guru Rinpoche said:

> Although your view is higher than the sky,
> The law of cause and fruition is more refined than barley flour.
>
> des na lta ba nam mkha' bas kyang mtho
> las rgyu 'bras bag bye bas kyang zhib

A conduct more refined than barley flour means that the a bodhisattva should always act virtuously, in accordance with the dharma. A practitioner should be couragous in the view but humble in his conduct, very careful to avoid commiting any negative deeds. Practitioners who have realized [rtogs pa] the genuine view of emptiness, free from any error and doubt, will naturally avoid any negativity and will only work for the benefit of sentient beings.

On the other hand, those who have only a conceptual understanding [go ba], including practitioners who might have some meditative experience [myong ba] of the view, are in danger of easily slipping into a false certainty about the view. They may come to feel that they are beyond the law of karma and can therefore commit negative deeds without suffering the consequence. Such a perverted conceptual understanding [go ba log pa] and perverted meditative experience [myong ba log pa] can only be avoided by relying on a truly qualified master. For serious practitioners aiming to reach a full understanding of the view of emptiness, the importance of relying on a qualified master and being grounded in the teachings on the cause and effect of actions cannot be overstated.

Text section 245 / stanza 90

Students who really have the capacity to practice the conduct of the bodhisattvas should not be misled by giving them only a few sūtras to read and a few mantras to recite, with the promise that this alone will lead them to liberation. Such students should be taught all the key-points of how to generate bodhicitta and how to practice the six transcendental perfections. They must be taught the pith-instructions on view [lta ba], meditation [sgom pa], conduct [spyod pa] and fruition ['bras bu]. Students who have the capacity to learn and practice at this level should not be given over-simplified teachings.

Thus, to be fully qualified, a teacher must be able to match the capacity of his students. Students of higher capacity should be taught all the subtle distinctions between the provisional meaning [drang don], the definitive meaning [nges don], the four kinds of intention [dgongs pa rnam pa bzhi] and the four covert intentions [ldem dgongs rnam pa bzhi]. In such cases the teacher should not exclusively dwell on the subject of karma, the law of cause and effect, and on Buddhist ethics.

Text section 246 / stanza 91:

Stanzas 91 through 96 give advice about proper behavior and conduct that a bodhisattva must adopt in order to keep others from developing disbelief about himself and thereby about the teachings. The *tooth-stick* [so shing] is the twig of a certain tree that is traditionally used for cleaning the teeth in India.

Whatever is considered dirty, such as a tooth-sticks, *spittle* [mchil ma], *mucus from the nose* [snab] and *phlegm from the mouth* [kha lud] should not be discarded in public places, nor in temples, houses or in the presence of people, particularly not in the presence of dharma teachers. A bodhisattva must observe these rules to prevent other people from becoming disgusted and upset by his behavior.

If a practitioner must relieve himself when outdoors, he must always cover his urine and feces with earth so no one will step on it or see it. He should particularly be careful about never relieving himselves in or near wells, ponds or streams. Nor should he relieve himself in meadows where people walk. All bodhisattvas must observe these rules of sanitation and hygiene.

Text section 247 / stanza 92

Sometimes students can lose faith based on small things, such as their teacher's eating habits. Thus, bodhisattvas should observe certain rules of manners while eating and drinking. They should not stuff their mouths with too much food due to a great appetite [kham chen po]. Nor should they make smacking [lcag lcag] or slurping sounds or click their tongues [rkan sgra tog pa] while eating. They should not eat so greedily that they open their mouths wide before bringing the food to the mouth nor should they chew with their mouths open.

At no time should a bodhisattva sit on chairs, seats or on the floor with his legs stretched out [ring du brkyang] so that his feet point at another person, nor should he ever put his feet up on a table. The soles of one's feet should never point at another person. In Asia this is considered to be extremely impolite and will be understood as a disrespectful gesture.

Text section 248 / stanza 93

A lay-practitioner should never be on the same horse, vehicle, bed, seat or in a remote location with someone else's spouse. A monk should not sit or be in such situations with any woman except a very close female relative like his mother or sister. This also implies that a monk can never have a female retreat servant except for a very close female relative. In short, bodhisattvas should make themselves familiar with the customs of the country in which they live. They should ask knowledgable people about whatever customs they are not sure of. Thus, they should strive to avoid all improper conduct or cultural misunderstandings that might cause worldly people to lose faith in the dharma.

Text section 249 / stanza 94

When someone asks directions of a bodhisattva he should never point with one finger or with the left hand at people or objects. A practitioner should always use his or her right hand to point out directions, objects or people, using the entire hand with all the fingers in a respectful gesture, keeping the palm up [lag pa gyen du bkan] and slightly cupped. To be extremely polite, support your right elbow with the palm of your left hand. This posture is considered quite polite in South Asia and should be used when pointing out a great teacher, a statue, a religious painting or dharma books. Never poke your fingers at someone else's chest as this is seens as invasive and aggressive.

Text section 250 / stanza 95

Practitioners should also not move their hands vigorously or wildly without a good reason as it looks wild and uncontrolled. Use only your right hand to point at things or people as described above, and make yourself understood by talking in a low and soft voice. In Asia snapping the fingers to catch someone's attention is considered good manners, while in the West this is not acceptable. For such reasons bodhisattvas must know the customs of the countries they live in or visit. Inside a monastery neither monks nor visitors are allowed to speak or call out in loud voices to catch someone's attention. Here, snapping the fingers is perfectly appropriate to the catch the attention of an ordinary person, but this gesture should never be used for high Lamas, Rinpoches or Khenpos.

In general, practitioners should not speak loudly, scream or make uncontrolled gestures to communicate with others, except in cases of emergency. Without observing these rules, if you make wild movments with your hands and produce a lot of noise,

your entire conduct will appear to be uncontrolled and this could cause others to lose faith in you as a practitioner and in the dharma that you are following.

Text section 251 / stanza 96

When a practitioner lies down to sleep, he should lie down in 'the posture of a sleeping lion' [seng ge'i nyal stabs], the same posture that the Buddha assumed when he passed into nirvāṇa. In this way the practitioner will be practicing the recollection of the Buddha [sangs rgyas rjes su dran pa]. Before falling asleep, practice the following contemplations and meditations.

(1) First, concemplate the *concept of death* ['chi ba'i 'du shes] and impermance. Think that you might die during your sleep. There is no certainty at all of waking up alive in your human body. Briefly recall all the negative actions you have committed, confess them and firmly resolve not to repeat them. Bring to mind whatever virtue and merit you have accumulated during the day and dedicate it to the welfare and enlightenment of all sentient beings. Whatever may happen during this night and during your remaining life span, place your entire trust in the Buddha.

(2) Next, concentrate on the intent to rise quickly in the morning. Whatever your morning practice time might be, firmly resolve to wake up and rise at that particular time. If you train like this for a while, you will find that you learn to wake up exactly at the time you want. Rise directly and begin your morning practice. Depending on his or her health and physical condition, a practitioner should not sleep more than six or seven hours per night.

(3) Finally, visualize the Buddha either in your heart or sitting on your pillow. The Buddha is sitting on a eight-petaled white lotus, on a sun and moon disc. His smilling face gazes upon you with love and compassion. Imagine that his body is transparant and luminous. Further, think that a boundless light of wisdom, love and compassion radiates from Buddha's body, fills your body, your room, your house, your region, your country, the whole world and finally, all infinite world systems. At least think that you entire surroundings as far as an arrow could shoot are brightly illuminated. Focusing in a very relaxed manner on this visualization of Buddha's light of wisdom, love and compassion, fall asleep. Have the confidence that all infinite sentient beings and all world system are engulfed in the wisdom, love and compassion of the Buddha. Know that he cares for you and for all beings.

This yoga of remembering the Buddha [sangs rgyas rjes su dran pa'i rnal 'byor] is a very important practice since the Buddha himself personifies all three jewels of Buddha, dharma and saṃgha. In the morning when you wake, immediately sit up straight in your bed and as your very first thought recall the Buddha, take refuge in Buddha, dharma and saṃgha and generate bodhicitta.

Before eating or drinking anything think, "I offer this to the Buddha." Whenever you see something beautiful think, "I offer this to the Buddha." When you walk, visualize the Buddha at times sitting in the sky to your right. When you sit, sometimes imagine the Buddha sitting on a lotus, sun and moon disc above your head. Whenever you

experience happiness, think, "This is due to kindness of the Buddha." When falling asleep, recall the Buddha as described above. Through such consistent practice, the Buddha's wisdom, love and compassion will accompany you throughout day and night and will inspire you to virtue. You will sleep well, have auspicious dreams and your mind will always be happy, feeling protected and loved. You will be at ease and relaxed in your daily conduct in body, speech and mind.

Text section 252:

A practitioner must have an understanding of the different periods of a human life. The texts distinguish 'eight periods' [dus brgyad] of the human life: (1) The time of dwelling in the womb [mngal na gnas pa'i dus], (2) the time of birth [btsas pa'i dus], (3) the time of infancy [byis pa'i dus],[101] (4) the time of childhood [gzhon nu'i dus],[102] (5) the time of being a young person [lang tsho'i dus],[103] (6) the time of being a mature adult [dar la bab pa'i dus],[104] (7) the time of aging [rgas pa'i dus],[105] and (8) the time of infirmity ['khogs pa'i dus].[106]

In addition, there the following: the time of being stricken with a fatal disease; the time of death; the time of the bardo, the intermediate state [bar do]; the time of entering into the next life [phyi ma'i skye srid][107] and the moment of conception [nying mtshams sbyar ba].[108]

Compare the different times of one single day to the different periods of a human life and use them as a reminder that inspires you to practice. If you are not aware that you are constantly running out of time, how will you ever feel the urge to practice? If you truly understand time and impermance you will spend your remaining time

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[101] The time of infancy [byis pa'i dus] is the period of breast-feeding after birth, while still unable to walk or play [btsas nas 'gro dang rtse mi nus par nu zho 'thung ba'i dus].

[102] The time of childhood [gzhon nu'i dus] is the period from being able to walk and play until just before puberty ['gro dang rtse nus la 'dod pa spyod mi nus pa'i bar].

[103] The time of being a young person [lang tsho'i dus] is the period from puberty up the the age of thirty ['dod pa spyod nus pa nas lo sum cu man chad].

[104] The time of being a mature adult [dar la bab pa'i dus] is the period from thirty to the age of fifty [lo sum cu nas lnga bcu'i man chad].

[105] The time of aging [rgas pa'i dus] is the period from the age of fifty until seventy [lo lnga bcu nas bdun cu man chad].

[106] The time of infirmity ['khogs pa'i dus] is the period from the age of seventy onward [mi lo bdun cu yan chod du son pa]. You body will bend and you will not be able walk for a long distance.

[107] The time of entering into the next life [phyi ma'i skye srid] is the moment when the consciousness enters into the womb of the mother.

[108] The moment of conception [nying mtshams sbyar ba] is the very moment that marks the border between this life and the next [tshe 'di dang phyi ma gnyis mtshams sbyar ba].

constantly involved in virtuous practice and meditation. You will not waste any time at all.

When you wake in the morning consider this as analogous to being born. If you remember at noon that your human life has possibly reached its peak, the period between thirty and fifty years, you will know where you stand in your life. Maybe you have still many more years to live; maybe you will die today. It is completely uncertain. Do not waste time with worldly activities. Practice the precious bodhicitta and the six transcendental perfections to the best of your ability. When you lie down to sleep at night consider this as analogous to the process of dying. Fall asleep with the idea that your sleep and dream state is analogous to the intermediate state, to the bardo.

Text section 254 / stanza 97

In this section of the fifth chapter of the Bodhisattva-caryāvatāra Śāntideva teaches some other methods of perfect practice. The various distinctions of a bodhisattva's conduct are limitless, and are taught in the three bodhisattva piṭakas. To study and practice all these teachings would take a very long time. For a beginning bodhisattva, the main task is to practice 'mind training' [blo sbyong]. This task can be perfectly accomplished by studying and practicing the teachings of the Bodhisattva-caryāvatāra. However, one must practice until one's mind has been trained with certainty, beyond any doubt.

The *four means of attraction* [bsdu ba'i dngos po bzhi ; skr. catuhsaṃgrhavastu] are four methods for attracting disciples: (1) 'generosity' [sbyin pa], (2) 'speaking in a pleasant manner' [snyan par smra ba], (3) 'purposeful activities' [don spyod pa] and (4) 'consistency between words and actions' [don mthun pa].[109]

Through these four means bodhisattvas attract sentient beings to the path to liberation [sems can thar pa'i lam la bsdu ba]. The bodhisattva is not attracting sentient beings toward himself but is guiding them onto the path to liberation.

(1) The bodhisattva presents sentient beings with the gift of material things [zang zing gi sbyin pa] and the gift of dharma [chos kyi sbyin pa]. A bodhisattva must delight the minds of beings with his 'generosity' [sbyin pa'i sgo nas sems can gyi sems dga' ba byed dgos].

(2) The bodhisattva must always 'speak in a pleasant manner' [snyan par smra ba], using friendly words in his daily conversation.

(3) A bodhisattva is always teaching in accordance with the students' needs, inclinations and goals, and is thus performing 'purposeful activities' [don spyod pa]. This means that the bodhisattva communicates the dharma according to the students' capacities.

109 Mipham's *mkhas 'jug* page 271-272

(4) The bodhisattva must maintain personal behavior that accords with the meaning of what he teaches. There must be 'consistency between words and actions' [don mthun pa]. When he admonishes his students to virtue, he must also practice virtue himself.

When we visit a Tibetan Buddhist master we will always receive a cup of tea or a biscuit. This is a material gift. When the master actually teaches, we receive the gift of dharma. Both types of gifts belong to the practice of 'generosity'. Buddhist teachers always make polite conversation asking about the student's health, his or her family and so on. This is 'speaking in a pleasant manner'. Then the master will usually give some brief advice that suits the student's capacity, needs and inclination. Or he will expound the dharma according to the student's capacity. This is all 'purposeful actitivity. At the same time, the teacher must live his own life according to what he teaches. Otherwise his teachings will not be convincing to the student. This is called 'consistency between words and actions'.

Text section 255 / stanza 98:

If any of the eighteen or fourteen *root downfalls* [rtsa ltung] should occur, a practitioner should offer confessions according to his or her capacity and should retake the bodhisattva precepts as soon as possible. The method of confession for individuals of highest capacity is to restore the downfall by understanding the unborn nature of all phenomena The method of confession of a person of avarage capacity is to confess his downfalls to the Bodhisattva Ākāśagarbha [nam mkha'i snying po] in a dream. An individual of inferior capacity must offer confession directly to his teacher, a statue or a picture of the Buddha.

To receive the bodhisattva precepts again, the practitioner can recite the respective sections from the Bodhisattva-caryāvatāra or can recite the 'liturgy for taking the bodhisattva precepts' [byang sdom blang chog] according to the tradition of Paltrül Rinpoche.

To confess *minor infraction* [nyes byas] a practitioner should the *Tri-skandha-sūtra* (the Sūtra of the Three Heaps), which is also knowm as the Confession of Downfalls of the Bodhisattvas [byang chub ltung bshags / byang chub sems dpa'i ltung ba bshags pa] three times during the day and three times during the night. Through reciting this sūtra all minor infractions, also called 'remaining downfalls' [ltung ba'i lhag ma], will be purified. The three heaps are the heap of confessing negativities [sdig pa bshags pa'i phung po], the heap of rejoicing [rjes su yi rang ba'i phung po] and the heap of dedicating virtue [dge ba bsngo ba'i phung po]. In the tradition of the Dzogchen monastery in East Tibet this sūtra is recited once a day throughout the year.

Text section 256 / stanza 99:

The Buddha has taught all the necessary key-points that a bodhisattva must know about proper conduct. Śāntideva has condensed in the Bodhisattva-caryāvatāra all the vast teachings of the entire bodhisattva path. A practitioner's task is to bring the

respective teachings of the Bodhisattva-caryāvatāra into all his life situations as appropriate.

Text section 257:

Here Khenpo Kunpal gives the key-point of how to apply this text to our daily lives. A practitioner must be able to apply all the respective stanzas for each situation in his life, and therefore knowing the entire root text by heart is crucial.

Text section 258 / stanza 100

A bodhisattva should study all fields of knowledge because he or she must be able to benefit all sentient beings by fulfilling their wishes and expectations. If he is not knowlegable about everyting, he cannot serve sentient beings in all possible ways. Thus, a bodhisattva must be well versed in all ten sciences.

The ten sciences [rig gnas bcu] consist of the five greater sciences and the five lesser sciences. The five greater sciences [rig gnas che ba lnga] are: (1) the science of arts [bzo rig gnas], (2) the science medicine [gso ba'i rig gnas], (3) the science of linguistics [sgra'i rig gnas], (4) the science of logic [gtan tshigs kyi rig gnas] and (5) the science of inner meaning [nang don rig pa], which is Buddhist philosophy. The first four of these sciences are also called the 'four common sciences' [thun mong gi rig gnas bzhi].[110] Training in the five major sciences is considered to be the basis for the attainment of omniscience. Therefore, a bodhisattva will constantly train himself in all fields of knowledge, especially in the five major sciences.

The five lesser sciences [rig gnas chung ba lnga] are: (1) poetics [snyan ngag], (2) synonymics [mngon brjod], (3) prosody [sdeb sbyor], (4) drama [zlos gar] and (5) astrology [skar rtsis].

To be learned in the inner sciences means that an author of a Buddhist treatise should be learned in both sūtra and tantra. The purpose of knowing all the sciences is to be able to help all sentient beings through all fields of knowledge. Every educated person in India, right up to royalty, aspired to learn the five greater sciences.

A bodhisattva, endowed with the bodhicitta motivation, studies the ten sciences in order to be able to benefit sentient beings. Everything such a person does, even the most casual physical activities like walking, moving his arms and so forth, will generate virtue [dge ba] and merit [bsod nams]. Such a bodhisattva is called 'a bodhisattva skilled in means' [thabs la mkhas pa'i byang chub sems dpa']. Based on the qualities of bodhicitta, a bodhisattva is skilled in accomplishing benefit for other sentient beings [byang chub sems la brten nas sems can gzhan gyi don sgrub pa la mkhas pa]. The very root of all his skills to help others is bodhicitta.

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110 For a detailed explanation of the five greater sciences see *Nyingma School of Tibetan Buddhism*, pages 97-109.

The knowledge of all the sciences is not absolutely necessary for every practitioner. For his own benefit, a practitioner must know only how to practice properly. All necessary instructions for an individual practitioner are included in the Bodhisattva-caryāvatāra. In addition, a practitioner only needs personal practice instructions from a qualified meditation master.

If a practitioner puts that kind of knowledge into practice, he might become an excellent bodhisattva or even a very good teacher. Yet, unless he learns and master all ten sciences and engage in serious meditation practice, his activities to benefit others will be limited.

Text section 259 / stanza 101:

The boundless numbers of sentient beings are a bodhisattva's sole focus or objective [ched du bya ba / dmigs yul]. This altruistic intention lead to the overcoming of ego-clinging and afflictions. Your personal ego-clinging [bdag 'dzin] decreases to the same extent that you are truly concerned about the welfare of others. The less you hold on to ideas of 'I', 'me' and 'mine', the more you will be free from afflictions [nyon mongs]. The fewer afflictions you hold in your mind, the less negative karma [las] you will accumulate. The less negative karma you accumulate, the less suffering [sdug bsngal] you will experience. When there is ego-clinging, there will be afflictions. When there are afflictions, negative karma will be accumulated. When there is negative karma, suffering will be experienced.

Regardless of whether a bodhisattva practices the six transcendental perfections by *directly* [dngos su] benefiting sentient beings through the gift of dharma or through the gift of material things, or *indirectly* [brgyud nas] benefiting beings by staying alone in retreat, practicing and dedicating all his roots of virtue for the benefit of others, the main point for a bodhisattva is to practice exclusively for the welfare of all sentient beings. The indirect way of working for the benefit of sentient beings by dedicating the root of accumulated virtue and making aspiraitons is very powerful.

Dedication is a way of showering blessings [byin rlabs] upon all sentient beings. The bodhisattva should make the following dedication, "I combine simumtaneously all the roots of virtue accumulated by myself and others throughtout the three times and dedicate this root of virtue so that all sentient beings attain the level of perfect enlightenment." This prayer includes both dedication and aspiration. "I dedicate all roots of virtue so that all sentient beings attain the level of enlightenment" is a dedication [bsngo ba]. "May they all attain enlightenment" is an aspiration [smon lam].

A dedication can either be 'without poison' [dug med] or 'with poison' [dug can]. A dedication embraced by 'the wisdom that does not conceive the three factors' ['khor gsum mi rtog pa'i shes rab] is called 'without poison'. If the dedication is not embraced by the wisdom that does not conceive the three factors, the dedication is called 'with poison'. The three factors are object [yul], subject [yul can] and the action [bya ba]. The wisdom that does not conceptualize these three factors is the recognition of emptiness.

Thus, dedication must be 'sealed by emptiness' [stong nyid kyis rgyas 'debs byed pa] to be without poison

A bodhisattva has sealed his dedication with emptiness when he has realized that (1) he himself, the agent making the dedication [bsngo ba po rang], (2) the virtue, the substance being dedicated [bsngo rgyu'i dge ba] and (3) the object of dedication [bsngo ba'i yul], all sentient beings, are all apparent but without any self-nature [snang la rang bzhin med pa]. In this way he is dedicating without conceptualizing the three factors ['khor gsum dmigs pa med pa'i tshul gyis bsngo].

Practitioners who have not yet recognized emptiness and thus cannot dedicate without conceiving the three factors must be skilled and learned in emulating [rjes su mthun pa] dedications made by great bodhisattvas who have realized emptiness. Such dedications were made by Mañjuśrī ['jam pa'i dbyangs] and Samantabhadra [kun tu bzang po], bodhisattvas who are skilled in dedication [bsngo ba la mkhas pa]. Therefore, recite these famous verses of dedication from the *Bhadracaryā-praṇidhāna* [bzang spyod smon lam]:

> Just as heroic Mañjuśrī has realized (the natural state) as it actually is,
> And just like Samantabhadra (has realized all there is to know),
> I will emulate all these (buddhas and bodhisattvas)
> And entirely dedicate all this virtue.
>
> 'jam dpal dpa' bos ji ltar mkhyen pa dang //
> kun tu bzang po de yang de bzhin te //
> de dag kun gyi rjes su bdag slob cing //
> dge ba 'di dag thams cad rab tu bsngo //
>
> Since all such dedications have been praised as supreme
> By all victors who appear throughout the three times,
> I entirely dedicate all my roots of virtue
> Toward (the enlightenment of all beings, which will be attained by carring out this) noble conduct.
>
> dus gsum gshegs pa'i rgyal ba thams cad kyis //
> bsngo ba gang la mchog du bsngags pa ste //
> bdag gi dge ba'i rtsa ba 'di kun kyang //
> bzang po spyod phyir rab tu bsngo bar bgyi //

The name Mañjuśrī ['jam dpal] means 'gentle and glorious' and is explained as follows: Since he is free from the two obscurations, he is 'gentle' [sgrib gnyis dang bras bas 'jam] and since he is endowed with glory of the two benefits, he is 'glorious' [don gnyis kyi dpal dang ldan pas dpal]. He is called 'heroic' or 'hero' because as a bodhisattva he is neither attached to peaceful nirvāṇa nor afraid of saṃsāra [zhi ba myang 'das la chags pa med pa dang 'khor ba la 'jigs pa med pas na dpa' bo].

'Realized' or 'realization' [mkhyen pa] here refers to heroic Mañjuśrī's realization ['jam dpal dpa' bo'i dgongs pa] of the natural state as it actually is. This realization is the 'wisdom that does not conceptualize the three factors' ['khor gsum du mi rtog pa'i shes rab].

Mañjuśrī is the personification of Buddha's wisdom [ye shes kyi rang gzugs] and Bodhisattva Samantabhadra [kun tu bzang po] is the personification of Buddha's aspriations [smon lam gyi rang gzugs].

Both bodhisattvas also represent the twofold knowledge of the Buddha [mkhyen pa gnyis]. Mañjuśrī has realized the wisdom of knowing the natural state as it actually is [gnas lugs ji lta ba mkhyen pa'i ye shes] and Samantabhadra has realized the wisdom of knowing all there is to know [shes bya ji snyed pa mkhyen pa'i ye shes]. Mañjuśrī represents the absolute truth [don dam bden pa] and Samantabhadra the conventional truth [kun rdzob bden pa]. Samantabhadra performed all his infinite aspirations based on the wisdom of knowing all there is to know.

The practitioner should think, "I now make the commitment [dam bca'] to follow and emulate all the buddhas of the three times and the great bodhisattvas, headed by Mañjuśrī and Samantabhadra. These two bodhisattvas became such great beings by emulating the buddhas and their sons. Now I make the firm commitment that I will also emulate all the buddhas and their sons in order to become just like Mañjuśrī and Samantabhadra. For this purpose I dedicate all the virtue that I have accumulated throughout the three times."

"All the victors who has have appeared in the past, who appear in the present and who will appear in the future have praised, are praising and will praise the dedication of merit as supreme. Therefore, I as well will dedicate all the virtue and merit that I have gathered throughout the three times for the enlightenment of all sentient beings, enlightenment that is attained by performing the noble conduct of the bodhisattvas."

Three circumstances can bring about the decline of roots of virtue [dge rtsa nyams pa'i rkyen gsum] if no dedication has been made: (1) the rise of great anger [zhe sdang], (2) feeling regret about one's virtue [dge ba la 'gyod pa byed pa] and (3) boasting about one's virtue [dge ba ngom par byed pa].

Text section 260 / stanza 102:

In this text section Khenpo Kunpal discusses reliance upon a spiritual guide. A famous teaching states:

> At first be skilled in examing a master.
> Then be skilled in relying upon a master.
> And finally be skilled in emulating his realization and conduct.
>
> dang po bla ma brtags la mkhas pa //
> bar du bla ma brten la mkhas pa //

tha ma dgongs spyod bslab la mkhas pa //

Before committing yourself to a particular teacher, you must know how to examine his or her qualities. You should first determine whether the teacher is willing to teach and whether he is truly endowed with bodhicitta and compassion. You should examine the teacher's lineage and should find out how long the teacher has studied and practiced the dharma. You should also find out what other qualified and respected masters have to say concerning this teacher's qualities.

This generally as much as a student can examine on his own. A student is not able to determine a teacher's level of realization. If a karmic connection exists between a teacher and a student, the student will experience a special feeling about this particular master. In the presence of a truly qualified master with whom one has a karmic link, one's afflictions and suffering will instantly decrease and one will experience a serene and peaceful state of mind. For no obvious reason, one will feel an extraordinary faith toward this master.

A qualified master must have the ability to guide students on the path toward liberation through his own experience [nyams myong] and realization [rtogs pa]. He must be able to help students when they experience various obstacles in their meditation practice. A true master of the Mahāyāna is learned in the meaning of Mahāyāna [theg chen don la mkhas pa], in the Mahāyāna view, meditation, conduct and fruition and knows all various distinctions of the bodhisattva paths and levels. Such a master must have truly realized both types of egolessness and must be able to explain the entire path toward enlightenment.

The Mahāyāna path possesses a seven-fold superiority over the Hināyāna path and a Mahāyāna master must be able to explain these distinctions properly. He or she must be endowed with genuine bodhicitta and must keep the discipline and precepts of a bodhisattva in his conduct. A true Mahāyāna master will never forsake his bodhisattva precepts even at the cost of his life.

If a truly qualified student studies and practices under a qualified master, he or she will advance a little bit every day. Every day will bring some new insight. Every day the student will develop a new quality. A true master gradually guides his students from level to level.

Having found such a qualified and authentic master, a student must be skilled in relying upon him or her by following his advice exactly. The student should strive to gain pure perception and devotion so he can perceive everything his master does as excellent [ji mdad legs par mthong ba'i mos gus]. The most important task of the student is to receive teachings from his master every day and to put them into practice.

Finally a student must be skilled in emulating his master. He should strive to reach his teacher's realization and to follow the example of his conduct.

The pure perception of seeing everything (one's teacher) does as excellent

And the devotion of performing everything (the teacher) says according to his instructions,
Is the instruction that harmonizes all one's actions with the dharma
And creates the auspicious connection that spontaneously fulfills all wishes.

ci mdzad legs par mthong ba'i dag snang dang //
ci gsung bka' bzhin sgrub pa'i mos gus ni //
ci bsam lhun gyis grub pa'i rten 'brel dang //
gang byas chos bzhin 'gro ba'i man ngag yin //

The word 'vehicle' [theg pa; skr. yāna] has three meanings: (1) a vehicle that transports someone [gang 'gro ba'i theg pa / 'gro mkhan], (2) a vehicle that transports to somewhere [gang du 'gro ba'i theg pa / 'gro sa'i yul], and (3) a vehicle that transports by (a specific method) [gang gis 'gro ba'i theg pa / 'gro byed].

The first definition of the term 'vehicle' refers to the practitioner who travels upon a Buddhist path. The second definition describes the destination [sleb sa] to which a Buddhist vehicle leads and refers to the various levels of attainment such as the level of an arhat, of a pratyekabuddha, of a bodhisattva, or of a buddha. The last definition refers in the context of this text to the dharma of Mahāyāna.

Mahāyāna [theg pa chen po] is further said to surpass Hināyāna [theg pa dman pa] through a seven-fold superiority [chen po bdun]:[111]

1) The superiority of its scope or focus [dmigs pa chen po]: Mahāyāna surpasses Hināyāna through the scope of its teachings and the scope of its topics. The scope of its teachings encompasses the complete teachings of the Buddha [rjod byed bka' yongs su rdzogs pa], including the immeasurable bodhisattva piṭaka. The scope of its topic [brjod byed] covers boundless profound [zab pa] and vast [rgya che ba] meanings. Mahāyāna is profound since both types of egolessness are realized. Mahāyāna is vast since it encompasses all the trainings of the ten bodhisattva levels, the five paths, and the six perfections.
2) The superiority in practice [sgrub pa chen po]: Mahāyāna surpasses Hināyāna since one practices in order to accomplish the welfare of all sentient beings, one's own welfare as well as the welfare of others. While Hināyāna teaches how to accomplish liberation for oneself, Mahāyāna teaches how to accomplish the temporary and ultimate happiness of all sentient beings.
3) The superiority in wisdom [ye shes chen po]: Mahāyāna surpasses Hināyāna since, completely realizing the two types of egolessness, one reaches a personal [so so] and non-conceptual [spros bral] realization in which emptiness and compassion are a unity.

[111] For details see *mi pham mkhas 'jug*, pages 260-261.

4) The superiority in diligence [brtson 'grus chen po]: Mahāyāna surpasses Hināyāna,[112] since (in Mahāyāna) one embarks for three countless aeons [bskal pa grangs med gsum] and more[113] on perfecting [rdzogs], ripening [smin], and purifying [sbyang].
5) The superiority in skillful means [thabs la mkhas pa chen po]: Mahāyāna surpasses Hināyāna since, training in the path that neither abides in worldly existence nor in nirvāṇic peace, one perfects one's own path without forsaking even a single being. Journeying through these five points of superiority is called 'the vehicle of the path' [lam gyi theg pa].
6) The superiority in perfect achievement [yang dag 'grub pa chen po]: Mahāyāna surpasses Hināyāna since one accomplishes the immeasuable qualities [chos] of the Buddha such as the ten powers [stobs bcu], the four kinds of fearlessness [mi 'jigs pa bzhi], the eighteen non-associated qualities [ma 'dres pa bco brgyad], and so forth. 'The superiority in perfect achievement' connotes perfect buddhahood, endowed with boundless qualities.
7) The superiority in enlightened activity [sangs rgyas kyi phrin las chen po]: Mahāyāna surpasses Hināyāna since, for as long as saṃsāra exists, one embarks on unceasing activities to benefit all sentient beings. The 'superiority in enlightened activity' refers to the unceasing activities of buddhas. Having journeyed to these two (final) points of superiority is called 'the fruitional vehicle' ['bras bu'i theg pa].

Text section 261 / stanza 102:

The dharma of Mahāyāna is profound since its expounds emptiness [stong pa nyid] and it is vast since it teaches all the distinctions of the levels and paths [sa dang lam gyi rnam gzhag]. A qualified Mahāyāna teacher must be able to explain all the words and meaning of the profound and vast teachings of the Mahāyāna dharma. A qualified Mahāyāna teacher must also abide in the precepts of a bodhisattva. A qualified student places such a teacher right in the center of his or her heart and would never forsake him even at the cost of his life.

Text section 262 / stanza 103:

A serious student of the bodhisattva path must learn all the precepts of the bodhisattva and must train in all the aspects of the conduct of a bodhisattva. Therefore, a student should read the sūtras from the sūtra section of the Buddhist scriptures.

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112 A practitioner of the Hināyāna path can attain arhatship in one life time, in three or in seven.

113 To attain perfect enlightenment through the Mahāyāna path, those of highest capacity require three countless aeons, those of mediocre capacity seven countless aeons and those of lowest capacity thirty-three countless aeons.

A serious practitioner must keep the following four important concepts in mind. (1) He perceives himself as a sick person afflicted with the disease of suffering. He understands 'the truth of suffering' [sdug bsngal gyi bden pa]. Perceiving oneself as a sick person leads to the development of true renunciation [nges 'byung]. (2) He perceives his spiritual guide as a skilled physician who is truly able to alleviate all suffering by teaching the path to liberation and omniscience, 'the truth of cessation' ['gog pa'i bden pa]. Thus, the student develops faith [dad pa] and pure perception [dag snang] toward his teacher. (3) He perceives the dharma as the supreme medicine that functions as a powerful antidote to all forms of suffering [sdug bsngal gyi gnyen po]. Since he understands the law of karma, cause and effect, he knows that ego-clinging [bdag 'dzin] leads to afflictions [nyon mongs], that afflictions lead to the accumulation of negative karma [las], and that negative karma leads to suffering [sdug bsngal]. Thus, he understands 'the truth of origination'. (4) Finally, he perceives serious dharma practice as a method for healing and recovering quickly. This is a true understanding of 'the truth of the path' [lam gyi bden pa].

Text section 263 / stanza 104:

Reading and sudying the Mahāyāna sūtras is extremely important. The Bodhisattva-caryāvatāra is a treatise that condenses the major practice points of all the sūtras. Once you have understood well the teachings given in the Bodhisattva-caryāvatāra, it is time to read the source of all these teachings, the sūtras. The sūtras elaborate upon the time, location and circumstances when Buddha taught. The topics are presented in great detail. Such extensive reading will give practitioners of the Bodhisattva-caryāvatāra tremendous confidence in this text.

For instance, knowledge of the *eighteen root downfalls* [rtsa ltung bco brgyad] and how to repair them is indespensible for a bodhisattva. The Ākāśagarbha-sūtra[114] explains all these important points in great detail. By reading the sūtras one comes to appreciate the wonderful way Śāntideva condensed the overwhelming mass of teachings and made them easily available as a single practice manual. One also develops understanding for the great kindness and erudition of great masters like Paltrül Rinpoche and Khenpo Kunpal, whose knowledge and teachings are preserved in this commentary on the Bodhisattva-caryāvatāra.

Sūtras and treatises should be read and recited. 'Reading' [lta ba] means simply reading a text silently. 'Reciting' [klog pa] means to read a text out loud. It is important that a student both reads and recites the Bodhisattva-caryāvatāra.

Text section 264 / stanza 105:

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114 See BCA Vol. 4, Khenpo Chöga's commentary on text sections 65-69 of chapter four of Khenpo Kunpal's commentary.

(1) A bodhisattva trains in *giving away to others* [gzhan la btang] 'the three bases of ego-clinging' [bdag tu 'dzin pa'i gzhi gsum], 'the three bases we most cherish' [shin tu gces par 'dzin pa'i gzhi gsum], also called 'the three bases of possessiveness' [yongs su bzung ba'i gzhi gsum].

'The base of the body' [lus kyi gzhi] includes body, speech and mind [lus ngag yid gsum]. 'The base of wealth' [longs spyod gyi gzhi] in Tibet refers to food [zas], clothing [gos], houses [gnas khang], horses [rta], cattle [glang] and so forth, everything one owns and treasures. 'The base of virtue' [dge ba'i gzhi] refers to all virtues that one has gathered in the past, that one is gathering in the present, and that one will gather in the future. A practitioner mentally disowns everything that he or she considers his own, all of his personal possessions, to others. A practitioner should do this practice to overcome stinginess, attachment, expectation for reward or hope for a future positive ripening of karma.

(2) Next a bodhisattva *protects* [bsrung] this virtuous mind-set [dge ba'i sems], this mental training in generosity [btang sems], from anything that is not conducive to it [mi mthun pa'i phyogs], from all that is opposed to it. He does not allow the virtuous mind-set of generosity to deteriorate [nyams mi chud pa], but protects it like a precious jewel.

(3) Then a bodhisattva *purifies* [dag] this mental training of generosity from all the stains of grasping at body, wealth and virtue. The stains of grasping onto one's body [lus la 'dzin pa'i dri ma] are purified by mentally training in giving away the body. The stains of grasping onto one's wealth [longs spyod la 'dzin pa'i dri ma] are purified by mentally training in giving away one's wealth. The grasping onto one's accumulations of virtue [dge tshogs la 'dzin pa'i dri ma] are purified by mentally training in dedicating one's virtues to the welfare of others.

In addition, there are 'inherent stains' [rang skal gyi dri ma] connected to all ten bodhisattva levels and to all six transcendental perfections. Step by step a bodhisattva purifies all stains as he progresses from one bodhisattva level to the next.

(4) Through various skillful methods [thabs] the bodhisattva *increases* [spel] his mental training in generosity, his virtuous mind-set of bodhicitta. He does this by repeatedly undertaking the practices mentioned above.

The training in how to apply these four practices of (1) giving away, (2) protecting, (3) purifying and (4) increasing (to the three bases of) body, wealth, and virtues as well as to the six transcendental perfections is explained in great detail in Śāntideva's Śikṣā-samuccaya [bslab btus]. As these practices are so important, a bodhisattva must read this text and and practice its teachings diligently.

Text section 165 / stanza 106:

In addition to the Bodhisattva-caryāvatāra [spyod 'jug], Khenpo Kunpal clearly ascribes the Śikṣā-samuccaya [bslab btus / bslab pa kun las btus pa] and a Sūtra-samuccaya [mdo btus / mdo kun las btus pa] to Śāntideva. Khenpo Chöga comments that Śāntideva's Sūtra-samuccaya has been lost and that only his Śikṣā-samuccaya is found in the

Tangyur (Peking No. 5336). Khenpo Kunpal further mentions the Sūtra-samuccaya and a Śikṣā-samuccaya written by Nāgārjuna. Khenpo Chöga comments that Nāgārjuna's Śikṣā-samuccaya has been lost while Nāgārjuna's Sūtra-samuccaya is preserved in the Tangyur (Peking No. 5330).

Text section 266 / stanza 107:

The direct teachings of the Buddha, the sūtras and the treatises of the great scholars of India give very clear directions concerning what is prohibited and what must be observed by bodhisattvas. Therefore, a bodhisattva should ideally read all the sūtras and treatises mentioned above. A bodhisattva should try to gain the proper understanding of the bodhisattva trainings by reading [mthong] the all these scriptures. In order to never cause worldly people to lose faith in the dharma, a bodhisattva should strive at all times to practice the bodhisattva trainings in a genuine manner, having only the benefit of sentient beings in mind.

Text section 267 / stanza 108:

This stanza condenses the entire meaning of the fifth chapter and gives final instructions on how to practice introspection. The point is to examine your body, speech and mind in every situation and at all times. Examine whatever you do with your body and check to see whether your action is virtuous, non-virtuous or neutral. Likewise, examine whatever you say with your voice and check to see whether it is virtuous, non-virtuous or neutral. Finally, examine everything you think or feel with your mind and check to see whether it is virtuous, non-virtuous or neutral. Determine whether or not you have fallen under the power of afflictions, whether or not you are contradicting the bodhisattva trainings. To examine your body, speech and mind in this manner and to be heedful of all the points that should done and that should be avoided is the defining characteristic of guarding one's mind through introspection.

Text section 268 / stanza 109:

You should actually practice all the trainings explained in the Bodhisattva-caryāvatāra, because nothing can be achieved by merely expounding and studying the words of this text. This text is meant for practitioners and not for mere scholars or intellectuals. If you do not put the teachings of this text into practice in your own life, it has no value, even when eloquently explained, read or studied, just as a sick person cannot be cured by a mere recitation of the four medicine tantras. A patient must actually ingest the medicine.

The four medicine tantras [rgyud bzhi] are: (1) the root tantra [rtsa rgyud], (2) the exegetical tantra [bshad rgyud], (3) the instructional tantra [man ngag rgyud] and (4) the subsequent tantra [phyi ma'i rgyud].

All practitioners should observe the conduct of the bodhisattva, regardless of whether they are practicing Mahāyāna sūtra, tantra or even the Great Perfection.

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Mahā-pari-nirvāṇa-sūtra [mya 'das chen po'i mdo]: Translation form the Chinese [phags pa yongs su mya ngan las 'das pa chen po'i mdo], **Peking No. 787, vol. 30**.

Mahā-pari-nirvāṇa-sūtra: Ārya-mahā-pari-nirvāṇa-mahā-yāna-sūtra [phags pa yongs su mya ngan las 'das pa chen po'i mdo], **Peking No. 788, vol. 31**.

Mahā-pari-nirvāṇa-sūtra: Ārya-mahā-pari-nirvāṇa-sūtra [phags pa yongs su mya ngan las 'das pa chen po'i mdo], **Peking No. 789, vol. 31**.

Mahā-prātihārya-nirdeśa-sūtra [cho 'phrul chen po bstan pa'i mdo]: Ārya-mahā-prātihārya-nirdeśa-nāma-mahāyāna-sūtra ['phags pa cho 'phrul chen po bstan pa zhes bya ba theg pa chen po'i mdo], Ratna-kūṭa, **Peking No. 760**, sūtra 22, **Vol. 24**, pages 11.1.4-25.4.5, folio 22a4-58b5, dKon brtsegs V, Zi.

Mañjuśrī-nāma-saṃgīti ['jam dpal mtshan brjod]:

Nanda-garbhāvakrānti-sūtra [dga' bo mngal 'jug gi mdo]: Ārya-āyuṣman-nanda-garbhāvakrānti-nirdeśa-nāma-mahāyāna-sūtra ['phags pa tshe dang ldan pa dga ' bo mngal du 'jug pa bstan pa zhes bya ba theg pa chen po'i mdo], Ratna-kūṭa [dkon mchog brtsegs pa], Peking No. 760, sūtra 13, Vol. 23, pages 95.5.3-101.3.3, folio 234a5-248a3, dKon brtsegs III, Vi

Niyata-aniyatā-mudrāvatāra-sūtra: Ārya-niyata-aniyata-gati-mudrāvatāra-nāma-mahā-yāna-sūtra ['phags pa nges pa dang ma nges par 'gro ba'i phyag rgya la 'jug pa zhes bya ba theg pa chen po'i mdo], **Peking No. 868, Vol. 34**, pages 280.4.7-286.4.8, folio 66a7-81b1, mDo sna tshogs XVIII, Tsu.

Pitā-putra-samāgama-sūtra [yab sras mjal ba'i mdo]: Ārya-pitā-putra-samāgama-nāma-mahāyāna-sūtra ['phags pa yab dang sras mjal ba zhes bya ba theg pa chen po'i mdo], Ratna-kūṭa, **Peking No. 760**, sūtra 16, **Vol. 23**, pages 139.1.1-217.1.2, folio 1-192a2, dKon brtsegs IV, Zhi.

Prajñā-daṇḍa [shes rab sdong bu]: Nīti-śāstra-prajñā-daṇḍa-nāma [lugs kyi bstan bcos shes rab sdong bu zhes bya ba], written by Nāgārjuna [klu sgrub], **Peking No. 5821, Vol. 144**, pages 2.5.4-7.3.7, folio 145a4-156b7, mDo 'grel (thun mong lugs) CXXIII, Go.

Prajñā-mūla [rtsa ba shes rab]: Prajñā-nāma-mūla-madhyamaka-kārikā [dbu ma rtsa ba'i tshig le'ur byas pa shes rab ces bya ba], written by Nāgārjuna [klu sgrub], **Peking No. 5224, Vol. 95**.

Prajñāpāramitā-sañcaya-gāthā [mdo sdud pa]: Ārya-prajñāpāramitā-sañcaya-gāthā ['phags pa shes rab kyi pha rol tu phyin pa sdud pa tshigs su bcad pa], **Peking No. 735, Vol. 21**, also refered to as *sher phyin sdud pa.*

Prajñā-pariccheda-pañjikā [shes rab le'u'i bka' 'grel], no author mentioned, **Peking No. 5278, Vol. 100**, pages 218.5.7-228.2.5, folio 186b7-210a5, mDo 'grel (dbu ma) XXVII, Sha.

Pramāṇa-vārttika-kārikā [tshad ma rnam 'grel], written by Dharamkīrti [chos kyi grags pa], **Peking No. 5709, Vol. 130**, pages 78.2.4-102.2.6, folio 190a4-250b6, mDo 'grel (tshad ma) XCV, Ce.

Pañcaviṃśatisāhasrika-prajñāpāramitā [shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa], **Peking No. 731, Vol. 18**, also refered to as *yum bar ma* or *yum 'bring ba.*

Praśānta-viniścaya-prātihārya-sūtra [rab tu zhi ba rnam par nges pa'i cho 'phrul gyi mdo]: Ārya-praśānta-viniścaya-prātihārya-samādhi-nāma-mahāyāna-sūtra ['phags pa rab tu zhi ba rnam par nges pa'i cho 'phrul gyi ting nge 'dzin ces bya ba theg pa chen po'i mdo], **Peking No. 797, Vol. 32**, pages 36.3.5-51.5.3, folio 189b5-228a3, mDo sna tshogs XI, Thu.

Prātimakṣa-sūtra [so sor thar pa'i mdo], **Peking No. 1031, Vol. 42**, pages 141.1.1-149.4.1, folio 1-18b1, 'Dul ba V, Che.

Rāja-deśa-sūtra (1) [rgyal po la gdams pa'i mdo]: Rāja-deśa-nāma-mahāyāna-sūtra [rgyal po la gdams pa zhes bya ba theg pa chen po'i mdo], **Peking No. 880, Vol 35**, pages 1.1.1-2.3.2, folio 215a1-218b2, mDo sna tshogs XVIII, Tsu.

Rāja-deśa-sūtra (2) [rgyal po la gdams pa'i mdo]: Rāja-deśa-nāma-mahāyāna-sūtra [rgyal po la gdams pa zhes bya ba theg pa chen po'i mdo], **Peking No. 881, Vol 35**, pages 2.3.3-3.1.4, folio 218b3-220a4, mDo sna tshogsXVIII, Tsu.

Rāja-parikathā-ratnāvali [rgyal po la gtam bya ba rin po che'i phreng ba], written by Nāgārjuna, **Peking No. 5658, Vol 129.**

Rājāvavādaka-sūtra [rgyal po la gdams pa'i mdo]: Ārya-rājāvavādaka-nāma-mahāyāna-sūtra ['phags pa rgyal po la gdams pa zhes bya ba theg pa chen po'i mdo], **Peking No. 887, Vol. 35**, pages 78.5.4-81.4.5, folio 81b4-88b5, mDo sna tshogs XIX, Tshu.

Ratna-cūḍa-paripṛcchā-sūtra [gtsug na rin po ches zhus pa'i mdo]: Ārya-ratna-cūḍa-paripṛcchā-nāma-mahāyāna-sūtra ['phags pa gtsug na rin po ches zhus pa zhes bya ba theg pa chen po'i mdo], Ratna-kūṭa, **Peking No. 760**, sūtra 47, **Vol. 24**, pages 229.6.1-251.1.8, folio 204a1-257a8, dKon brtsegs VI, 'I.

Ratna-kūṭa [dkon mchog brtegs pa]: Ārya-mahā-ratna-kūṭa-dharma-paryāya-śata-sāhasrika-grantha ['phags pa dkon mchog brtsegs pa chen po'i chos kyi rnam grangs

le'u stong phrag brgya pa], **Peking No. 760, Vols. 22-24**, bKon brtsegs I-VI, sūtra 1-49.

Ratna-megha-sūtra [dkon mchog sprin]: Ārya-ratna-megha-nāma-mahāyāna-sūtra ['phags pa dkon mchog sprin zhes bya ba theg pa chen pa'i mdo], **Peking No. 897, Vol. 35**, pages 171.1.1-220.4.3, folio 1-121a3, mDo sna tshogs XX, Dzu.

Ratnolka-sūtra [dkon mchog ta la]: Ārya-ratnolka-nāma-dhāraṇī-mahāyāna-sūtra ['phags pa dkon mchog ta la'i gzungs zhes bya ba theg pa chen po'i mdo], **Peking No. 472, Vol. 11**.

Sad-dharma-puṇḍarīka-sūtra [dam pa'i chos padma dkar po'i mdo]: Sad-dharma-puṇḍarīka-nāma-mahāyāna-sūtra [dam pa'i chos padma dkar po zhes bya ba theg pa chen po'i mdo], **Peking No. 781, Vol. 30**, pages 1.1.1-84.2.5, folio 1-205a5, mDo sna tshogs VII, Chu.

Sāgamati-paripṛcchā-sūtra [blo gros rgya mtshos zhus pa'i mdo]: Ārya-sāgamati-paripṛcchā-nāma-mahāyāna-sūtra ['phags pa blo gros rgya mtshos zhus pa zhes bya ba theg pa chen po'i mdo], **Peking No. 819, Vol. 33**, pages 43.1.1-93.5.5, folio 1-124a5, mDo sna tshogs XIII, Nu.

Sāgara-nāga-rāja-parpṛcchā-sūtra: Ārya-sāgara-nāga-rāja-paripṛcchā-nāma-mahāyāna-sūtra ['phags pa klu'i rgyal po rgya mtshos zhus pa zhes bya ba theg pa chen po'i mdo], **Peking No. 820, vol. 33**.

Samādhi-rāja-sūtra [ting nge 'dzin gyi rgyal po'i mdo]: Ārya-sarva-dharma-svabhāva-samatā-vipañcita-samādhi-rāja-nāma-mahāyāna-sūtra ['phags pa chos thams cad kyi rang bzhin mnyam pa nyid rnam par spros pa ting nge 'dzin gyi rgyal po zhes bya ba theg pa chen po'i mdo], **Peking No. 795. Vols. 31-32**, mDo sna tshogs XI, Thu.

Sañcaya-sūtra [mdo sdus pa], Ārya-prajñā-pāramitā-sañcaya-gātha ['phags pa shes rab kyi pha rol tu phyin pa sdus pa tshigs su bcad pa], **Peking No. 735, vol. 21**. Überprüfen auf Seite 188, rjes su yi rang ba mit (text section 3/48)

Anusmṛty-upasthāna [dran pa nyer bzhag]: Ārya-saddharmānusmṛty-upasthāna ['phags pa dam pa'i chos dran pa nye bar gzhag pa], **Peking No. 953, vol. 37-38**.

Sarva-vaidalya-saṃgraha-sūtra [chos thams cad rnam par 'thag pa bsdus pa'i mdo]: Ārya-sarva-vaidalya-saṃgraha-nāma-mahāyāna-sūtra ['phags pa rnam par 'thag pa thams cad bsdus pa zhes bya ba theg pa chen po'i mdo], **Peking No. 893, vol. 35**.

Śatasāhasrikā-prajñāpāramitā [sher phyin stong phrag brgya pa]: Śatasāhasrikā-prajñāpāramitā [shes rab kyi pha rol tu phyin pa stong phrag brgya pa], **Peking No. 730, Vol. 12**, also refered to as *'bum* or *yum rgyas pa*.

Śikṣā-samuccaya [bslab btus / bslab pa kun las btus pa], written by Śāntideva [zhi ba'i lha], **Peking No. 5336, Vol. 102**, pages 183.1.1-272.3.3, folio 3a8-225b3, mDo 'grel (dbu ma) XXXI, Ki.

Śilākṣipta-sūtra [rdo 'phangs pa'i mdo]: Ārya-śilākṣipta-sūtra ['phags pa rdo phangs pa'imdo], Peking No. 961, vol. 38, mDo sna tshogs XXVII, Lu.

Smṛty-upasthāna-sūtra [mdo dran pa nyer bzhag]: Ārya-saddharmānusmṛty-upasthāna ['phags pa dam pa'i chos dran pa nye bar bzhag pa], **Peking No. 953**, mdo sna tshogs, **Vol. 37-38**.

Śoka-vinodana [mya ngan bsal ba], written by Aśvaghoṣa [rta dbyangs], **Peking No. 5418, vol. 103**.

Subāhu-paripṛcchā-sūtra [lag bzang zhus pa'i mdo]: Ārya-subāhu-paripṛcchā-nāma-mahāyāna-sūtra ['phags pa lag bzangs kyis zhus pa zhes bya ba theg pa chen po'i mdo], Ratna-kūṭa, **Peking No. 760**, sūtra 26, **Vol. 24**, pages 63.4.5-76.1.3, folio 153b5-184b3, dKon brtsegs V, Zi.

Subāhu-paripṛcchā-tantra [dpung bzang zhus pa'i rgyud]: Ārya-subāhu-paripṛcchā-nāma-tantra ['phags pa dpung bzang gis zhus pa zhes bya ba'i rgyud], **Peking No. 428, Vol. 9**, pages 33.5.6-42.5.4, folio 179b6-202a4, rGyud XIX, Tsha.

Suhṛl-lekha [spring yig], written by Nārārjuna [klu sgrub], **Peking No. 5409, Vol. 103**, pages 213.5.6.-216.5.4, folio 74b6-81b4, mDo 'grel (dbu ma) XXXII, Khi.

Śūnyatāsaptati-kārikā-nāma [stong pa nyid bdun cu pa'i tshig le'ur byas pa zhes bya ba], written by Nāgārjuna, **Peking No. 5227, Vol. 95.**

Sūrya-garbha-sūtra [nyi ma'i snying po'i mdo]: Ārya-prajñā-pāramitā-sūrya-garbha-mahā-yāna-sūtra ['phags pa shes rab kyi pha rol tu phyin pa nyi ma'i syning po'i theg pa chen po'i mdo], **Peking No. 743, vol. 21**, Sher phyin, XXIV.

Sūtra-samuccaya [mdo btus / mdo kun las btus pa], written by Śāntideva [zhi ba'i lha], according to Peking edition written by Nāgārjuna, although ascribed by Tibetan scholars to Śāntideva, **Peking No. 5330, Vol. 102**, pages 81.2.2-113.3.4, folio 172b2-253a5, mDo 'grel (dbu ma) XXX, A.

Sūtrālaṃkāra [mdo sde rgyan]: Mahāyāna-Sūtrālaṃkāra-kārikā [theg pa chen po mdo sde'i rgyan tshig le'ur byas pa], taught by Maitreyanātha and written by Asaṇga [thogs med], **Peking 5521, Vol. 108**, pages 1.1.1-19.4.3, folio 1-43b3, mDo 'grel (sems tsam) XLIV, Phi.

Sūtrālaṃkāra-vṛtti-bhāṣya [mdo sde'i rgyan gyi 'grel bshad], written by Sthiramati [blo gros brtan pa], **Peking No. 5531, vol. 108**.

Tathāgatācintya-guhya-nirdeśa-sūtra [de bzhin gshegs pa'i gsang ba bsam gyis mi khyab pa'i mdo]: Ārya-tathāgatācintya-guhya-nirdeśa-nāma-mahāyāna-sūtra ['phags pa de bzhin gshegs pa'i gsang ba bsam gyis mi khyab pa bstan pa zhes bya ba theg pa chen po'i mdo], section 3 of the Ratna-kūṭa, **Peking No. 760**, **Vol. 22**, pages 47.4.4-95.2.8, folio 113b4-233a1, dKon brtsegs I, Tshi.

Triśaraṇa-saptati [skyabs 'gro bdun cu pa]: Triśaraṇa-[gamana]-saptati [gsum la skyabs su 'gro ba bdun cu pa], **Peking No. 5366, vol. 103**, written by Candrakīrti [zla ba grags pa] and also **Peking No. 5478, vol. 103**.

Tri-skandha-sūtra [phung po gsum pa]: Ārya-triskandhaka-nāma-mahāyāna-sūtra ['phags pa phung po gsum pa zhes bya ba theg pa chen po'i mdo], **Peking No. 950, Vol. 37**, pages 108.4.2-117.2.8, folio 61a2-82b8, mDo sna tshogs XXIV, 'U.

Uttara-tantra [rgyud bla ma]: Mahāyānottaratantra-śāstra [theg pa chen po rgyud bla ma'i bstan bcos], taught by Maitreyanātha and written by Asaṇga [thogs med], **Peking No. 5525, Vol. 108**, pages 24.1.7-32.1.6, folio 54b7-74b6, mDo 'grel (sems tsam) XLIV, Phi.

Udāna-varga (1) [ched du brjod pa'i tshoms], **Peking No. 992, Vol. 39**, pages 89.4.1-106.5.8, folio 218a1-261b8, mDo sna tshogs XXVIII, Shu, .

Udāna-varga (2) [ched du brjod pa'i tshoms], written by Arhat Dharmatrāta [dgra bcom pa chos skyob], **Peking No. 5600, Vol. 119**, pages 55.1.1-77.1.6, folio 1-52a6, mDo 'grel (mgon pa) LXXI, Du.

Vaidalya-sūtra-nāma [zhib mo rnam par 'thag pa zhes bya ba'i mdo], written by Nāgārjuna, **Peking No. 5226, Vol 95.**

Vigraha-vyāvartanī-kārikā-nāma [rtsod pa bzlog pa'i tshig le'ur byas pa zhes bya ba], written by Nāgārjuna, **Peking No. 5228, Vol 95.**

Vimala-sūtra [dri ma med pa'i mdo]: Ārya-vimala-kīrti-nirdeśa-nāma-mahāyāna-sūtra ['phags pa dri ma med par grags pas bstan pa zhes bya ba theg pa chen po'i mdo], **Peking No. 843, vol. 34**.

Vimaladatta-paripṛcchā-sūtra [dri ma med pa'i med]: Ārya-vimaladatta-paripṛcchā-nāma-mahāyāna-sūtra ['phags pa dri ma med kyis byin pas zhus pa zhes bya ba theg pa chen po'i mdo], **Peking No. 760 / 33**, vol. 24, dkon brtsegs.

Vinaya-sūtra ['dul ba mdo rtsa ba] written by Guṇaprabha [yon tan 'od], **Peking No. 5619, Vol. 123**.

Vīradatta-gṛhapati-paripṛcchā-sūtra [khyim bdag dpas byin zhus pa'i mdo]: Ārya-vīradatta-gṛhapati-paripṛcchā-nāma-nahāyāna-sūtra ['phags pa khyim bdag dpas byin gyis zhus pa zhes bya ba theg pa chen po'i mod], Ratna-kūṭa, **Peking No. 760**, sūtra 28, **Vol. 24**, pages 82.2.1-86.5.8, folio 200a1-211b8, dKon brtsegs V, Zi.

Vyākhyā-yukti [rnam bshad rigs pa]: Vyākyā-yukti [rnam par bshad pa'i rigs pa], written by Vasubandhu [dbyig gnyen], **Peking No. 5562, Vol. 113**, pages 244.5.8-294.4.5, folio 31b8-156a5, mDo 'grel (sems tsam) LVIII, Si.

Yuktiṣaṣṭikā-kārikā-nāma [rigs pa drug cu pa'i tshig le'ur byas pa zhes bya ba], written by Nāgārjuna, **Peking No. 5225, Vol 95.**